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ART. I.—*Sources of Error in Theology.*

THE measure of our powers of comprehension is not the limit of existence. So far from being such limit, we may not only believe that things exist which are utterly beyond the domain of all our thoughts, but we are obliged so to believe. The infinite series of algebra we know exists, but no thought can sweep over its extent. Infinite space, we are obliged to believe, exists, but no conception of ours bears any proportion to this reality. So far the reasoning of Cousin, and of Kant, and of all those who teach positive knowledge of the infinite to be possible, is no doubt correct. One single positive *datum* is given in our necessary beliefs—the *existence* of the Infinite. Other *data* there are of a positive character, which *pertain* to the Infinite, but they are not themselves the Infinite. To say the very least of it, it is doubtful whether any thing *positive* is known of the Infinite, or can be known in this life, save the bare fact that it exists. Two things seem to be possible. The first is, that things pertaining to the Infinite, which are themselves divisible into finite parts, may be positively known in some of these parts. Thus we know some of the terms of the infinite series and the law of their sequence. We know some of the extension of infinite space, and the three dimensions which belong to this limited extension. This

positive knowledge, however, cannot be called a knowledge of the Infinite. Again, we may, within certain limits, reason *negatively* about the Infinite. The term itself is negative—the utter negation of all limit, all exhaustion, all beginning, all end.

Now, let us apply this reasoning to the Divine Nature. We must, it is clear, believe that an infinite God exists. This is the demonstration of natural theology, and is as legitimate as the proof of the asymptote in mathematics. In like manner, we may *positively* learn from his works and his word such things *pertaining* to him as are themselves capable of division into finite quantities. If there be any thing pertaining to the Divine which is analogous to limited portions of space, or a limited number of terms in the infinite series, we may receive that by tuition or revelation, and upon it we may reason. So it is generally held that God has communicable attributes. We have, in this case, positive knowledge about just so much as is communicated, and no more. It were a great folly to call this a knowledge of the Infinite. Even in these communicable attributes, God's nature will forever lie out beyond us, not only in this life, but also through all eternity. We shall always make advances in this knowledge, but we shall never reach its limits.

But those incommunicable attributes of Jehovah, and all that wondrous mode of existence, about which we cannot even speak or think, except in negative terms, refuse to be brought down to our logic at all. We may safely come to some negative deductions, based on the negative nature of what we are able to assert about them. We may show that one negative includes another, and here our grand logic must learn to fold its wings and wait—wait for that higher state in which these finite intellects shall be taken into closer relations to the "Unknown God." To start with this negative reasoning, predicated on God's eternal immutability and omniscience, we may safely assert that God grows no older; God never learns any thing. These two assertions, involved in the admitted attributes, exclude, at the very start, all that mode of existence of which we have any experience, or any idea. They exclude existence, second by second, in succession, such

as ours is. God does not, cannot, exist in succession of time, living through minute after minute, day after day, and year after year. He lives in eternity. His existence is unconditioned, without beginning, without end, and without succession of time. Granted that all this is incomprehensible, it is for that very reason more likely to be true. *I am* that *I am*, *Jehovah*, the unchanging God, and such terms, all lead us to believe that his being is utterly unlike ours. The name *Jehovah* expresses this: existence that forever includes the past, present, and future—existence that forever fills all eternity—existence to which a thousand years are the same as one day.

Furthermore, God's immutability excludes all beginning. God never began to be or to do any thing. The atheist often urges it upon the theist as an unanswerable objection: "Your God was from eternity idle, and then, at last, sprang up, and, with wonderful activity, began to create worlds. You say he is immutable; but what greater change ever occurs in the character and life of any being than this is?" Now, to this objection of the atheist, there is no answer possible for those who hold that God exists in succession of days. But the *I am* does not thus exist. All parts of his existence are eternally present to him. That past eternity in which no worlds rolled on in their orbits in space, and that future eternity which to us lies ominously out before our destinies, are both now, and were both forever, and will both forever belong to the one eternal now of the Deity. The time when he made the first intelligent being, to us has its where and its when. To us it has its date, its beginning, its end; but to him it was, is, and will be always present. Where and when are relative terms. They belong to the vocabulary of the finite and the conditioned. They are not predicable of the Divine nature or the Divine works. God's works have, to us, a where and a when; to him they have no such thing. Here and now, when applied to him, mean anywhere and at any time in all eternity. Where is God? Where is *here* to him? Anywhere, all places, all space. The same is true of *when*, in its reference to the Divine being, though his acts have, for us, a *when*. The succession of events is none the less real to us.

Our natures are real; our being is a thing of succession; and all events have, in relation to that being of ours, a real succession. But this succession is not predicable of those events in their relation to God.

Accepting God's omniscience, we include the idea that he knows all that succession of events, which to us is real. He knows all the relations of cause and effect. He knows which, in the order of the material creation, comes first. He knows how the acts of man stand related to their consequences; and all this knowledge is a knowledge of real succession and relation—succession and relation in the creatures he has made, not in himself. He has no new thoughts—no one idea after another. The knowledge of succession in us does not include subjective succession in him; nor does the total absence of subjective succession in him, in any way diminish the reality of succession in us. The fact that I see and know that the stones of a wall are piled up, one upon another, does not prove that my knowledge of the fact contains thoughts piled up, one upon another; and the fact that there is neither top nor bottom to my thoughts, does not prove that there is neither top nor bottom to the wall. To force upon thought the relations of extension, or to force upon matter the consequences of the want of extension in mind, is a gross absurdity. The two natures are not premises for one and the same figure of logic. Thus the absence of all succession in God changes not the reality of succession, nor the relation of cause and effect, in us. God can know this succession, and know it as a reality, without being himself the creature of any subjective succession in thought, act, decree, existence, or any thing else whatever.

The relations of this doctrine to our speculative theology are exceedingly important. Of the great controversies of Christendom, there is scarcely one that might not have had its asperities modified by a constant recognition of this vast difference between the mode of our existence and that of the Divine Being. Even they who have grasped the fact of this vast difference have lost sight of it whenever they came to reason about election, decrees, design of the atonement, free will, foreknowledge, and all those great questions which, most

of all, are modified by the wonderful nature of the Divine Existence.

Now, there are two sources of error that become obvious in this connection. The first is *positive* reasoning of any sort about the Infinite. I do not propose to take up those questions which Cousin, Hegel, Schelling, and Hamilton have so ably discussed about the possibility of construing the Infinite and the Absolute in thought. Leaving all such questions to metaphysicians, I assert that all attempts at positive argument about the Infinite lead to absurdities. The commonest mathematician can furnish us a long chapter of such absurdities. Infinity cannot be increased, and yet the past eternity and the future eternity are both infinite; and the two are surely greater than either by itself. A thousand such illustrations could be furnished. The second source of error is reasoning from the Infinite to the Finite. On these two great perversions of logic rest those hopeless contradictions with which mechanics, and the calculus, and geometry are forever trying to puzzle us.

By reasoning without a single flaw, except in applying positive processes to the Infinite, and making deductions to the Finite, the Eleatic Zeno proved that motion is impossible. The same sort of reasoning will show that a sphere cannot be rolled upon a plain. In algebra, unity is often shown to be equal to ten, fifty, or a thousand. Problems to puzzle us are constantly sent out which make these strange demonstrations, with no other fault of logic than the application of our positive reasoning to the Infinite. Boscovich, by the same processes, showed that a motion might be the fastest possible, and then that another motion might be faster than it; and Carleton has proved that a triangle may have an infinite base, which is nevertheless terminated by two points, and therefore finite. Speculation, from its dawn to this hour, has been fruitful in all sorts of absurdities, originating in the same way. Kant, with all the vigor of his intellect, wrought out for us a melancholy catalogue of contradictions, which lead thousands to lose faith in all the deductions of reason, and wander off in the mournful mazes of universal skepticism.

It is necessary to point out this false logic in theology.

Take one example. It is a common assertion that God knows future events only because he has decreed them; that the decree was the medium of the knowledge, and that, without some such medium, the knowledge would have been impossible. If the decree *preceded* the knowledge, then there was a time when God did not have that knowledge. Take another. Predicated on the aforementioned dependence of Divine foreknowledge upon Divine decrees, we have, by a few short steps of logic, a deduction that contradicts the assertion of our consciousness that we are free; just as Zeno was able, by arguing from the Infinite to the Finite, to contradict the possibility of motion. Another instance of this false logic (though with the premises inverted) is found in those blasphemous assertions that God cannot know every thing, because some things are contingent on man's freedom. This is nothing more than the inversion of that other and older sophism of which Kant gives us this example: "Deum praevidere ea non posse quorum antecedenter determinata non est futuritio, non propter inopiam subsidiorum, quibus haud indigere concedimus, sed quoniam impossibilis per se est praecognitio futuritionis, quae plane nulla est, si existentia omnino et per se et antecedenter est indeterminata. Per se enim esse indeterminatum, ex contingentia concluditur, antecedenter esse pariter indeterminatum antagonistae contendunt; ergo plane determinationis, h. e., futuritionis, expers et in se est et a divino intellectu representavi necesse est." And the author might have shown that this, too, leads to one of those gloomy antinomies akin to that mournful chapter, "Die Antinomie der practischen Vernunft," in the fourth volume of his great work. So Luther declares that the foreknowledge of God is a thunderbolt to the doctrine of free-will. Of the two, the sophist, who denies God's foreknowledge, is the better logician, though he may be a poorer theologian. His major premise is at least sound, and the stress of the argument is thrown, too, in the right place.

Nothing that contradicts a *datum* of our consciousness (freedom, for instance) can exist. The foreknowledge of God contradicts a *datum* of consciousness — freedom; therefore the foreknowledge of God cannot exist. Now, if the second

proposition can be proved, the conclusion is legitimate; for the first proposition is obliged to be true. Nothing that contradicts consciousness is entitled to any credit whatever.

Now view this "contingency," which we say results from man's freedom, in the light of God's wonderful existence. God's knowledge and existence are all in the present tense. One point of tangency, so to speak, with the mode of the Divine Life is in that fleeting breath we call *now*. The only analogy between him and us must be sought there. He gives—to speak in terms of *accommodation*—his great now out to us in infinitesimal portions, one after another. The nearest resemblance which our knowledge of any event bears to his knowledge, is found at the moment when we see the event transpiring. There is no analogy at all when we know a past event, or predict or foreknow a coming one. All the Scripture language about foreknowledge must, necessarily, be taken in its accommodation to our mode of existence. God knows an event; he sees it transpiring; and both the knowledge and the sight are synchronous. So far as questions of succession and contingency are concerned, he knows an event just as I do at the moment I see it occur. The bird flies past my window as I write; I see and know the occurrence; but my knowledge of it has nothing to do with its contingency. It is *foreknowledge* that makes the trouble; and foreknowledge is excluded from the Divine Nature.

Another example of this false logic is found in deductions about the election of grace. The time when that election occurs, is made the shibboleth of freedom or of necessity, and the arguments, as usually given us by both parties, lead alike to absurdities. When was man elected to salvation? We have seen already that *when*, as applied to God, has no meaning. The election of the believer by the Divine decree *never* occurred. There are none of God's decrees, or thoughts, or plans, or acts, that ever began in his mind. Every thing that the Divine thoughts embrace belong to the *I Am*. Was, am, will be, are all one to him. An event, an occurrence, can only be a thing of time. There are no events, no occurrences, in God's existence. Yet we must avoid denying what we know to be true. Events are real. The succession and dependence

are real. The thing denied is that this succession belongs to God's nature, or to his thoughts. He knows the succession as it is in our nature, just as I know that the stones of the wall lie one upon another; but the succession is no more found in his thoughts than top and bottom are found in my knowledge. The doctrine here advanced leads necessarily to the conclusion that the moment, when the soul trusts in Jesus, is forever present to God, and just as much so in one part of eternity as another. The relation between that trust in Christ and salvation is forever present, and the election of the believer is also forever present.

The profoundest absurdities follow any attempt to bring down this unconditioned existence and knowledge of God and apply them, in reasoning, to the limited and conditioned. *When* has a real meaning, but we seek it in vain in God's being. When were we made sure of heaven? Why, when we believed in Jesus. It is just as sensible to argue that the day of our birth was away back in the past eternity, because to God the event was present infinite ages ago, as to argue that election occurred and we were made sure of heaven infinite ages ago, because our election was then present to God. To God it never occurred; that is, it always *is* (not was); to us it occurred when we believed. We are to settle all questions of *where* and *when* by earthly and conditioned logic.

Another example of this false logic in theology is found in deductions about the design of the atonement. Planting the premises high amid the infinite perfections of God, men draw conclusions down among the finite relations which we and the cross of Calvary sustain to each other. Now, the only legitimate study in this reference is the word of God. Here is a lost world. There is the cross of mercy, and God's word declares that he so loved the world that he gave his only begotten son—that this son “tasted death for every man.” An additional example is found in arguing *a priori* about God's will in regard to sinners. A logic taking its rise, like the Nile, away in unknown heights, comes on down to the wonderful discovery that God has two wills in conflict with each other. Again, the speculations of some bring God's eternal

sovereignty down to a conflict with the plain *dicta* of consciousness about the freedom of the will.

While a whole world of speculations about the origin of evil, beginning always with the attributes of Deity, come, in the end, to all sorts of absurd conclusions, we find another case of this perverted logic in the various deductions which speculation draws from *change*. The circumstances around one man are very different from those around another. The providences of God over one generation seem to us wholly different from his providences over another; the condition of the Church in one age is one of tears and persecutions; in another, it is one of joy and triumph. Even the very requirements of morality and of conscience, under the Jewish Theocracy, seem to differ seriously from their requirements under the Christian dispensation. Now, to argue from our conditions and changes up to the Infinite, as often leads to absurdity, as argument down from the Infinite to the limited. Morality does not change. God does not change. We do. The case may be faintly illustrated. The parent who has the misfortune to have an idiotic son deals with him in a manner very different from that in which he deals with his intelligent and educated boy. Does the parent, in this case, assume different characters himself? The difference was not in him. Had he treated the rational son as rational, and then the irrational one as rational too, that would have indicated either a change or a defect in his character. It is no proof of change, either of nature or of laws, in the magnet, because the poles in one case repel, and in another attract. Because an All-wise Ruler forever measures out his providence in exact accordance with the peculiar nature and wants of each generation, and as each individual is rather an indication of immutability—change as we may, varied as may be the conditions under which we live, trammel or aid, as these conditions may, our opportunities and our powers—under all these varied conditions the One All-wise Ruler still does right.

That right is right always, does not prove that it is ever right to subject mind to the laws of matter, or to deal with an infant as with an adult, or to treat the innocent as though they were guilty. It never was right to confound all classes

together, nor to obliterate all distinctions on account of difference in opportunity and ability. God's ways change not; but, with a world-wide compass of resources, justice and mercy are measured out to all generations. This perversion of logic particularly abounds in construing together God's immutability and our prayers. The infinite intelligence, love, and power of God must, according to this sophistry, be either inexorable, or else God is mutable. That God is forever ready to hear prayer—ay, hears it from all eternity to all eternity, in that one eternal now which constitutes his being—with one unchanging pardon for every repenting prodigal; with one exactly suitable blessing for every poor, earnest suppliant—and that the prayer, the pardon, and the blessing are all eternally present to him, is certainly no discouragement in the way of prayer.

The sophistry in such cases is manifold. First, it attributes *fore*, and *after*, and *succession*, to God. The point of contact between our nature and his is in the fleeting *now* of our being. All his being—past, present, and future to us—is all present at that fleeting now; and, so far as his actions concern us, they are the same as if they were all performed at that moment. God does not do one thing to-day and another to-morrow; all his acts are to him eternally present, and the complement of his being is forever full. Secondly, this sophistry mistakes, sadly, the meaning of Divine immutability. The complement of God's being is forever full. Nothing is ever added to it or subtracted from it. But that fullness is not a fullness of material inertia—is not a fullness of death; it is the fullness of perfection in real being, in intelligent and holy activity. The laws of that activity and its results, though present in one eternal now to him, are displayed in one limited little now to us—a now that is an infinitesimal fragment of the Divine now. So far as we can with any justice argue at all from analogy, we must confine our analogy to that fleeting now. All attempts to bring past or future into the argument are vain.

The results of the Divine activity, in all cases, come out to us in succession. The answer to prayer follows the same law; but all God's actions belong to that one grand now of his being.

Activity and intelligence in this lofty, unconditioned nature are utterly incomprehensible to us. We must, for that very reason, be modest in our deductions about it; and we appeal to it now only to show the absurdities which have grown out of forgetting it. But we are so shut up within *our conditions*, that it is almost impossible to speculate about theology without running into absurdities of the kind here discussed. We do so at the very time we are struggling to avoid them. We may at least congratulate ourselves upon the possession of a *detector* which will point out these blunders. We have a plain rule to govern our decisions about all such absurdities. Let us illustrate it. Zeno proved motion impossible; but we do not, on that account, doubt the evidences of our senses. We know that motion is a fact. The same sort of reasoning proves ten equal to a thousand; but we do not, on that account, doubt the simplest laws of arithmetic, or lose faith in its very axioms: we transfer the doubt to those transcendental regions whither our ordinary logic was forced. The error grew out of our utter lack of knowledge of the Infinite. There is no fault in our logic so long as we keep it within its own domain. So in theology. If deductions that contradict the Bible, or contradict our consciousness, are drawn, we do not, therefore, doubt either one or the other. The Bible is our great light about things divine, given to us, necessarily, in terms *accommodated* to our nature. Its logic is that which the truth, under our conditions of existence, requires. God does not govern us as though we existed as he does—as though we were gods: he governs us according to our nature. His government over us is not the same that it is over the material world. Our natures require different treatment.

The Bible, the *dicta* of consciousness, the clear deductions of reason, drawn within reason's own sphere, are not to be set aside by any deductions drawn from the nature of the Infinite and the Unknown. Our theology may wisely defer solving many questions till that other state when we "shall know as" we "are known." The Newtonian philosophy and the Hamiltonian system of common sense are worth all the lofty *a priori* arguments from the Infinite to the Finite. Let us take

all the Bible and all the *dicta* of consciousness in their integrity. Speculation, carried beyond its proper limits, has proved that neither mind nor matter exists. It has proved almost any other absurdity that mortal man could conceive. Kant, while admitting the justice of such extreme speculation, taught that pure reason was all, in its ultimate deductions, a bundle of hopeless contradictions. Hume, by extreme speculation, reduced all our theology to absurdity. Philosophers and speculative theologians, like Milton's lost spirits, dwell in everlasting tumult about freedom and fixed fate, decrees and foreknowledge.

Now the narrow path of legitimate reasoning is nevertheless a sure path. The Bible clearly cautions us against trying to penetrate beyond the knowable. Questions that "gender strife," and are still forever indeterminate, are positively forbidden to our theology. There is, too, ample scope for all our time, thought, and investigation on the little isthmus where reason is able to travel without destroying itself. All that we now need to know lies along that narrow way. Confining our logic to its legitimate sphere would help to give us peace in the Church of our Saviour—peace which unbounded speculation can never enjoy.

"Auf ewig ist der Krieg vermieden,

Befolgt man, was der Weise spricht;

Dann halten alle Menschen Frieden,

Allein die Philosophen nicht."—[Kästner.

ART. II.—*The Ministerial Character of Christ Practically Considered.* By Rev. CHARLES R. SUMNER, D.D., Bishop of Winchester. 8vo. Pp. 573. London: 1835.

To the Christian minister "Christ is all in all." His call he must obey; his gospel he must preach; his spirit he must imbibe; his character he must imitate. In his cross alone must he glory; to present every man perfect in Christ Jesus must be his constant aim; and, in all things, must he look to Jesus, the author and finisher of his faith. To Christ the minister is ever to look for an example in all that relates to his work. There is no feature of his work, from his "call to the ministry" till he "has finished his course," in which he does not find an infallible guide in the character, conduct, and teaching of his Divine Master. When the youth, like David, called from the rural home, or, like Paul, from the feet of Gamaliel, enters the high calling of the Christian ministry, he finds his path marked with the footsteps of the Head of the Church, who, in the days of his humiliation, was a faithful minister of the New Testament, "preaching throughout all the cities and villages" his own precious gospel.

The Messiah stands forth as the central character of revelation; "God manifest in the flesh," is the mystery revealed. In this manifestation he is presented as a prophet, priest, and king. His great work was to "put away sin by the sacrifice of himself." His prophetic office, then, was a subordinate one. It was to reveal and publish the doctrines of the great sacrifice, and to place before men motives to accept the offered redemption.

The study of the work of Dr. Sumner has induced the writer of this article to call attention to some features in Christ's ministerial character by quoting a few passages from the work and deducing some practical reflections therefrom. In the second chapter of the work on "The Preparation of Christ for his Ministry," commencing on page 50, is the following passage:

"It is probable that such of the Jews as, like Simeon, were

looking for their predicted Shiloh, and waiting, in patient belief of his promise, for the consolation of Israel, anticipated that our Lord's entrance upon his ministry would be simultaneous with his advent into the world. They would, not unnaturally, expect him to commence his task at once in the fullness of his Father's strength, without going through any previous course of preparation necessary for one designated in the usual manner to the service of the altar. From his character and pretensions, they would look for an immediate and authoritative assumption of the sacerdotal functions, independent of external ordinances, and preceded by none of those preliminary exercises which would be required from the intended member of an ordinary priesthood. If he were found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions, as one of their disciples, they would share in the amazement of his parents as at an occurrence contrary to all expectation, and beyond their understanding. If they saw him coming to John to be baptized, their first thoughts would be those of the Baptist himself: 'I have need to be baptized of thee, and comest thou to me?'

"But what are the facts of the case, as we find them related by the evangelists? Few as are the incidents of our Lord's early years which the gospels record, they testify to a continued system of preparation, and to a course of life adapted to fit him, independently of his Divine commission, for the exercise of a ministry so peculiar, and fraught with such extraordinary difficulties. Though his functions as a teacher were to cease at so early a period, yet he did not anticipate the customary season for their commencement according to the regulations of the Levitical priesthood. He was brought up in privacy, subject to the will of his parents, and continued dwelling in retirement till his thirtieth year. He was prepared for undertaking his public duties by baptism; by fastings and watchings; by exposure to the temptations of Satan; by attendance on John's ministry. He entered upon them in obedience to a Divine call. He took no step except under the guidance of the Spirit. As he was led by the Spirit into the wilderness to be tempted of the devil, so, the conflict being

ended, he returned in the power of the same Spirit into Galilee. Even after he had been anointed to the preacher's office, there was a certain degree of method observed in the way in which his first appearances took place. He commenced gradually. He preached and baptized first in Judea; but his regular ministry did not begin until he came into Galilee. 'From that time forth Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.' In that country he made one of his most unlimited displays of almighty power—'healing all manner of sickness and all manner of disease among the people'—and thus paved the way, by the many miracles which he wrought there, for the more ready acceptance of the truths contained in the Sermon on the Mount, which he delivered immediately afterward to the multitudes whom the fame of his works attracted to follow him.

"Such were the measured advances by which the 'Word' and 'Wisdom' of God, which 'teacheth to profit,' proceeded to his work of instruction. His way was made straight before him, his scrip provided, and his loins girded for the enterprise, as if in illustration of the precept of the wise man: 'Prepare thy work without . . . and afterwards build.'"

From this feature of the ministerial character of Christ, the man called of God to the ministry has the strongest possible warrant to make a *thorough preparation*, both of mind and heart, before going forth essaying to be a "laborer in the harvest," or a "workman that needeth not to be ashamed." A careful and comprehensive course of preparation is essential, because of *man's natural incapacity to perform the work*.

The man entering the ministry, who has not felt an almost overwhelming sense of his own incapacity, has surely failed to comprehend the real scope of the work before him. If the great apostle could feel his incapacity and be overwhelmed with the *woe* laid upon him, how should those be exercised who have far less native gifts, and have never sat, even for an hour, at the feet of any Gamaliel, to learn the law of God? Some young men, on becoming probationers for the ministry, seem to think that they can put on "the whole armor of the gospel;" leap from a novitiate to full-grown manhood in the twinkling of an eye; and be competent to demand "master's wages,"

when they have scarcely taken the first lessons in an apprenticeship, and long before they "begin to be thirty years of age."

A thorough preparation is also needed because of the work to be performed. Says a late writer: "If men were everywhere convinced of their alienation from God and exposure to his wrath; if they were filled with intense anxiety at their condition and unutterable dread of approaching ruin; if they were waiting with breathless suspense and alternate hope and despair for Jehovah's message, and were pale with desire and longing to receive a Monarch's pardon, and enjoy a Father's smile; then, indeed, might willingness of heart and strength of voice well nigh equip the herald of salvation—then knowledge, and discipline, and experience might be esteemed of small account, and the preacher hasten on from house to house, from city to city, and from land to land, every heart leaping for joy at his message, every voice echoing the cry of pardon from his lips, and a universal shout of jubilee quickly proclaiming the world's millennium."

The sad truth is far otherwise. Man, a sinner, is perverse; is estranged from God; is unwilling to believe his word; shuts his eyes to the light of truth; steels his heart against Divine impressions; and tries even to doubt his own immortality and the being of God. No truths are more repugnant than the truths of revelation; hence the minister goes to the enemies of God to offer the gospel of reconciliation—terms which the natural heart repudiates. Men are everywhere found "slow of heart to believe." The gospel is "to the Jews a stumbling-block, to the Greeks foolishness." Hearts are besotted with superstition, blinded by prejudice, and held in chains by bigotry; hence, something more is needed than the mere announcement of pardon through the Redeemer. Line must be upon line, precept upon precept.

Men must be taught; hence, the minister must be "able to teach." Gainsayers are everywhere; these must be put to silence. With science, "falsely so called," some errorists intrench themselves; these must be met with their own boasted weapons, on their own chosen fields of contest, and be shown that the truth of God revealed in nature and that

in revelation are in the most perfect harmony. Men are indifferent; hence, they must be aroused. Words must be spoken in season; argument, cogent and overwhelming, must be hurled at their drowsy intellects and sleepy consciences; motives to immediate action, drawn from heaven, earth, and hell, must be enforced with all the power of language and fervor of emotion. God's revelation must be studied, searched, *dug into*, that the pure words of life may flow from the lips of those whose duty it is to keep knowledge. The doctrines of the cross must be presented, elucidated, defended, and enforced. The greatest truths known to human intelligence must be grappled; the exalted character of God, the sublime glories of heaven, the awful realities of hell, the river and tree of life, the lake of death, all must be explained, that sinners may be allured to the one and restrained from the other. Who then can lay up too great a store of knowledge? Who can have his heart too greatly burdened for the care of souls? Who ever goes forth so well prepared as not still, from the depths of his soul, to exclaim: "Who is sufficient for these things?"

When God would choose a leader for Israel, he selected, without doubt, the most learned man of that people. "Moses was learned in all the wisdom of Egypt." The first forty years of his life had been spent in the most enlightened court of the world, where he had acquired a knowledge, not only of literature, but of all that was known of human government. Nursed by his mother, he had been taught the knowledge of God. The second forty years of his life were spent in the wilderness, where he was afterward to lead that mighty people. Here, while watching his flocks, he had the opportunity of deep communing with God, and of becoming acquainted with the country and manner of life in a wilderness, where he must lead a great and turbulent people.

When God would send a forerunner to prepare the way for the Messiah, he led him into the wilderness, where he increased in wisdom and stature, and was trained to austerity, until the "time of his showing unto Israel." Before sending his apostles out "to preach the gospel to every creature," he had them under his own training for years; then he gave them the Holy Spirit,

"to bring all things to their remembrance, whatsoever he had said unto them," as well as to "teach them all things." When he would select one to be "a chosen vessel to bear his name to the Gentiles," he singled out one who had been "brought up at the feet of Gamaliel, a doctor of the law," whose every epistle shows not only his ready familiarity with the law of God, but his cogent reasoning and sound logic. To repeat the names of the great leaders in the Church of Christ, whose names are, and will continue to be, in all the Churches, is but to present a catalogue of names of men who have been laborious students—men who devoted their energies of intellect and heart to their holy calling.

From Chapter VII., on "The Spirituality of the Ministry of Christ," the following passage is taken :

"The multitudes who formed his occasional audiences were struck with nothing more than with the edifying nature of his discourses. They 'wondered at the gracious words which proceeded out of his mouth.' 'Many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him?' They contrasted (greatly to the disadvantage of their own privileged instructors) the serious and heavenly tendency of his doctrine with the vain and wretched trifling which distinguished the conversation of the doctors of the law. 'Never man spake like this man.' On one occasion our Lord discloses the cause of this difference in a very pointed manner, and shows that, by a kind of moral impossibility, they could not speak good and holy things to which their hearts were strangers. 'O generation of vipers, how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh? A good man out of the good treasure of the heart bringeth forth good things.' But on the part of our Lord, whether discoursing with his disciples, or with his people, or with the Pharisees, his topics were always chosen with reference to the object of his ministry. The disciples were enlightened by more intimate communication of the secret purposes which he was sent to fulfill; the people were exhorted to repent and receive the Messiah; the Pharisees were warned to flee from the wrath to come. Instead of settling trivial

disputes, or deciding subtle questions, or gratifying speculative curiosity, he taught the nature of universal righteousness toward God and man; the true principle of holiness; the connection between the doctrines of the new covenant and the practice of believers; the method of reconciliation between God and man; the obligations of the redeemed to have their 'conversation in heaven, from whence also they looked for the Saviour, the Lord Jesus Christ.'"

To appreciate the excellence of the teaching of Christ, these sublime and spiritual topics should be compared with the defective philosophy of the heathen, or with the absurdities and immoralities of the Koran, or even with the preparatory dispensation revealed to the Israelites and committed to their keeping. Our Lord had good reason for saying, "The words which I speak unto you they are spirit and they are life."

The design of the institution of the ministry is, instrumentally, to save souls. The spiritual good of our race required its appointment. No man, therefore, may feel warranted in entering the sacred office whose ulterior object is any other than the glory of God in the spiritual renovation of our race. To lead men to spiritual life, the leader must be spiritual. "If the blind lead the blind," the result is obvious. Self-styled philanthropists have devised plans for the happiness of man; great philosophers have proposed theories to avoid the calamities of life; but it is heaven's plan that "the poor should have the gospel preached unto them;" that "all the weary and heavy-laden should have rest;" that all should come to the knowledge of the truth. The gospel only proposes a way whereby the "afflictions of this present life are not worthy to be compared with the glory which shall be revealed in us." To present this gospel as the "balm for every wound," to lead the sin-sick soul to the great Physician, is an important part of the true minister's vocation. To stand before a people with a heart unmoved for their spiritual wants, to preach from a cold heart a mere concentration of words, however well-chosen, is nought but sacrilege.

Although our Saviour enjoyed, in his own pure heart, constant communing with God, yet he had special seasons of prayer. His direction to his disciples, is to "ask, and ye shall

receive." The minister, to be spiritual, must have frequent and deep communings with God. Without this, his most studied sermons will be but sounding brass or a tinkling cymbal. The minister can be strong only in the Lord. "I am the vine, ye are the branches," is a truth specially applicable to the minister. Elijah, in the strength of God, overcomes the hundreds of the prophets of Baal; in his own strength, he flees from the threats of Jezebel!

How can a minister enter into sympathy with a heart burdened with sin, unless he feels spiritual life in his own heart? Coldly will he dole out the consolations of the gospel to the sick and dying of his flock, if he has not in his own heart a hope of glory. "God is a spirit; and they that worship him must worship him in spirit and in truth." Such being the God who calls men to the ministry, and such being the services he requires, what manner of man should the minister be? At the sight of the King, the Lord of Hosts, well might even Isaiah exclaim, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

The next passage selected is from Chapter VIII., on "The Tenderness of Christ's Ministry," beginning on the 294th page:

"The character of the Mosaic dispensation was of a nature highly penal. All its institutions were rendered effective by the enactments of proportional punishments to which transgressors became liable; and the penalties carried into execution on Nadab and Abihu, on those who were joined to Baal-peor, on the worshipers of the golden calf, on Korah, Dathan, and Abiram, and on the blasphemers and Sabbath-breakers, are sufficient to show that whoever violated the known stipulations of the law, was actually subjected to all its rigors. 'As many as have sinned in the law shall be judged by the law.' 'He that despised Moses' law died without mercy under two or three witnesses.' And though a trespass-offering was permitted to be made for lesser transgressions, yet the disabilities under which the offenders labored for a time, and the burdensome nature of the ceremonies by which they were restored to legal purification, would strongly tend to inspire a feeling

of preference for a new covenant of love, which would supersede the pains and penalties of the Mosaic code. What the spirit of that code was, may be collected from the confession of St. Paul who, having been brought up in its principles, at the feet of Gamaliel, and, of the strictest sect, a Pharisee, designates it, when under the light of the better dispensation, a 'ministration of condemnation' and 'death,' 'which gendereth to bondage.' Indeed, the circumstances under which the law was delivered are strikingly descriptive of the character of the whole dispensation. They that heard the voice 'entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake.)' "

The Christian dispensation is essentially different in all respects. Its distinctive characters are mercy and love. Its very name proclaims the glad tidings of the new covenant, and prepares an expectation of something more suitable to the necessities of man than the world had experienced under the law of Moses. Nor are these hopes disappointed when its gracious terms are revealed by the divine prophet of the Church. The very foundation of the whole system represents the Father as "reconciling the world unto himself" by the death of his Son—"the enmity abolished"—"the curse of the law" taken away—believers "justified from all things from which they could not be justified by the law of Moses"—comforted with "joy unspeakable," and filled with a "peace which passeth all understanding." The whole scheme of the gospel, conceived and executed as a pledge of the divine love to man, is, from first to last, a scheme of tenderness and mercy. It provides for those who require the fostering care of some arm strong enough to help them in their hour of need. It gives light to the spiritually blind; liberty to the captives under the yoke of Satan; life to the dead in trespasses and sins. In a word, "by the bringing in of a better hope," the ministry which was established under the new economy became known by the cheering title of the "ministry of reconciliation;" and its members were charged to deliver, as the peculiar message

of the Divine Master and head, that "God so loved the world that he gave his only begotten Son" for it, and "both reconciled us to himself by Jesus Christ" and "blessed us with all spiritual blessings in heavenly places in Christ."

The plan of salvation originated in love. Penal justice would have destroyed the sinner had not God loved him. The minister can offer salvation only as the free gift of God. No upbraidings are to be raised against the penitent sinner. "Whosoever will, let him take the water of life freely." That eternal life is the free gift of God must ever be kept prominently before a perishing world. While the messenger pronounces death to the finally impenitent, he must, side by side with the terrible truth, hold aloft the gracious offer of pardon to all returning prodigals. Coupled with the fiery denunciations of the law, must be heard the silver-toned call, "Come unto me all ye that labor and are heavy laden and I will give you rest." "If any man thirst, let him come unto me and drink." The minister should never lose sight of the fact that it is the "ministry of reconciliation" that he is called to fill.

Not only in offering salvation, but in all his official labors, there should be a pervading tenderness. "Feed my lambs; feed my sheep," is a large part of the work of a minister. How gently should the tender lambs be carried! When astray, how gently reproved! How they should be fed with food convenient for them! To administer discipline is a painful duty to a warm Christian heart; yet it is necessary. In our ordination vows before the Holy Trinity we most solemnly promise to preserve the "peace, unity, and *purity* of the Church." To meet this vow, it becomes necessary to admonish, rebuke, sometimes to suspend from the Communion of the Church, the very ones he is trying to lead in the way of life. This should be done in the spirit of love, showing the offender that the minister loves him none the less, but Christ more. When called to administer comfort to those of his flock who are called to pass through the deep waters of affliction, he should have a heart that feels a kindred emotion for their every sorrow. Jesus was a "man of sorrows, and acquainted with grief." He is touched with the feeling of our infirmities. He knows all the tender chords of our nature.

He enters into sympathy with us in all trials. "He knoweth our frame, and remembereth that we are dust." At the tomb of his "friend Lazarus" he wept; and, though the minister cannot call back the departed spirit, he can point the living to the hope which comforted the weeping Mary: "I know that he shall rise again in the resurrection at the last day."

From Chapter IX., on "The Prudence of Christ's Ministry," the following paragraphs are taken:

"The gospels ascribe to our Lord several directions with respect to the prudence to be observed in the discharge of ministerial duties. Of this nature are the following passages: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet and turn again and rend you.' 'Be ye wise as serpents and harmless as doves. But beware of men. . . . When they persecute you in one city, flee ye into another.' 'Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?' From these texts we must infer the importance of such a cautious observance of characters, and times, and places, as may prevent the infliction of unnecessary offense on the Christian ministry by an imprudent zeal not sufficiently tempered by circumspection and judgment. . . . With regard to our Lord, it is certain, on the authority of witnesses who were never contradicted during their life-time, and whose credit has remained unimpaired in spite of the attacks of the enemies of Christianity in succeeding ages, that, after the most diligent inquiry which malice could suggest, a ministry of three years' duration furnished to its determined opponents no plausible ground of complaint on which an accusation could be founded with any tolerable hope of success. Had there been so much as a single ebullition of intemperate zeal, it would have marked out the offender as an enthusiast and fanatic, who required to be put down by the strong arm of the law out of regard to the security of the public. . . . Again, there was an impartiality in Christ's discourses which must have placed his character for independence on a high footing. He never spared the sin on account of the station or power of the sinner, so that even his adversaries confessed in his favor:

‘Thou carest not for any man, neither regardest thou the person of men.’ It happens that, in the very next chapter, eight several woes are pronounced against the chiefs of the Pharisees. But though thus bold in reproof, when the essential interests of religion were at stake, his general custom was to take no notice of men or their opinions unless they interfered with Christianity. He left the dead to bury their dead. He intermeddled with no unimportant matters, and suffered the men of the world to manage the things of this world according to the light of their own judgment, without stepping out of his own proper province to legislate or decide in things indifferent.”

The work of the ministry calls for the constant exercise of the virtue so fully exemplified in the ministry of Christ, and illustrated in the foregoing paragraphs quoted. If such was the providence of him who could not err, how vigilantly should an erring, fallible mortal guard himself in his life and work, so as not to be a cause of reproach to the religion of Christ! How often has Christ been wounded in the house of his friends by the thoughtless conduct of his followers! “Be ye clean that bear the vessels of the Lord,” “Holiness becometh thine house, O Lord, forever,” are thoughts that should govern the man of God in all his actions. If a word spoken in season is good, a word spoken unseasonably may be productive of vast evil. “Behold how great a matter a little fire kindleth!”

Peculiar temptations surround the minister of Christ. “God tempts no man.” If any man, then, is tempted, it is of the Evil One, and we should not be ignorant of his devices. There is a remedy in every temptation, in that we have the promise that, “with every temptation, he will make a way for our escape.” He that subdued Satan at every onset; who knew every avenue through which the Tempter could approach the human heart; who fully comprehended the difficulties that would surround his messengers in every future age of the Church, graciously promised to “be with them always, even unto the end of the world.” The young minister is often in danger of being ensnared by the inconsiderate adulations of admiring but indiscreet friends. Christian

prudence would indicate to him to be careful. He is dealing with the most momentous interests. He professes to bear credentials from the skies. Immortal souls look to him to be their guide. He is to be an ensample to the flock of which he has the oversight. Said Paul, the aged, to his son in the ministry: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The minister often has warm friends in his Church, who are party-politicians, who may imprudently desire his coöperation in carrying out a party-scheme; or he may have friends of opposing parties; or there may be irreligious men of opposing parties, who desire his influence; in all which cases he should, without compromising independence of thought, be careful not to entangle himself in the meshes of political wrangling so as to impair his influence as a spiritual guide. On this rock many a minister has wrecked his influence. He has failed to keep himself to his appropriate work. In all such cases he should feel as Nehemiah: "I am doing a great work, so that *I cannot come down.*" The muddy cess-pool of partisan wrangling is not the place for the watchman on the walls of Zion. His is a higher, a holier work. It is his work to call out the noblest faculties of men, and point them heavenward.

The following passage is from Chapter X., on "The Faithfulness of the Ministry of Christ:"

"The Jews would be led, through the medium of their own scriptures, to expect in Christ's discharge of his prophetic office, a more than ordinary exhibition of ministerial faithfulness. Type and prophecy concurred in representing faithfulness as one of the essential features in the character of their Shiloh. It was typified in Zadok, of whom the Lord said: 'I will raise me up a faithful priest that shall do according to what is in mine heart and in my mind.' It was prophesied by Isaiah: 'Faithfulness shall be the girdle of his loins.' After the days of his humiliation had been accomplished, John, writing in the Spirit, invests our Lord with this attribute, and distinguishes him by the name of 'the faithful witness.' Jesus himself chooses the same title for the purpose of announcing himself to his Churches: 'These things saith the

Amen, the faithful and true witness;' and he is described in the vision of heaven under the same appellation: 'I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True.'

"It belonged to Christ's faithfulness that, like Moses, he should do all 'according to the pattern showed him in the mount.' And so David said of him in the Spirit: 'I have set the Lord always before me.' Hence our Saviour frequently speaks of himself as the depositary and agent of God's will: 'I came down from heaven not to do mine own will, but the will of him that sent me;' 'I do always those things that please him;' 'The words that I speak unto you I speak not of myself.' His conversations contain many incidental intimations of that familiar knowledge of the secret things of heaven, which furnished the materials for his faithfulness. Such are the following: 'In heaven their angels do always behold the face of my Father which is in heaven;' 'Rejoice, because your names are written in heaven;' 'We speak that we do know, and testify that we have seen;' 'In my Father's house are many mansions; if it were not so, I would have told you.'

"Whatever was the scene, or whoever the hearers, Christ spoke, with the most uncompromising plainness, truth which could not but be unpalatable to flesh and blood, whenever the fidelity of preaching demanded it. He uttered 'hard sayings' in the hearing of his disciples, though there were some who could not bear them, and would go back, and walk no more with him in consequence. Nothing offended the apostles so much as the idea of their Master's sufferings and death; yet, though 'sorrow had filled their hearts,' Christ was so far from avoiding these topics, that his conversations were perpetually directed to convince them that it was expedient for them that he should go away. Nothing could have been more likely to stagger the faith of new converts than a vivid description of the persecutions they would be called to endure for righteousness' sake. Yet Christ foretold, in the most explicit and undisguised manner, the usage they would receive from the world, as the recompense of their attachment to him. Death

itself was not concealed from their view as the certain price of adherence to him. No encouragements were held out to self-indulgence or selfishness."

"It is required of a steward that a man be found faithful." Faithfulness enters into all the relations the minister sustains—into all his labors. He must be faithful to his God, faithful to his Church, faithful to the world, faithful to his own soul. "Behold I have set thee a watchman on the walls of Zion." "Who is the faithful and wise steward?" "Watch thou in all things," as a "good steward of the manifold grace of God." When the minister sits down to prepare a discourse, what thoughts must crowd upon his mind! Earnestly should he ask wisdom from Him that giveth freely and upbraideth not, that he may be able to present a word in season, and not be compelled to draw a bow at a venture. Faithfulness in preparation for the pulpit should be deeply impressed on every one who essays to point the way of life. The oil to be used in the tabernacle was required to be "beaten oil." No crude article would be accepted, and why? Because *light* was wanted. Hence may we learn that from the pulpit, whence light should emanate, "beaten oil" should be used. From crude oil we may derive *some* light, but along with it a vast amount of smoke and stench.

Inspiration, by Ezekiel, describes certain false prophets contemptuously as using "untempered mortar." The word here rendered "untempered mortar," also means "insipid," "unsavory." Do we ever hear effusions from the pulpit that could be justly called "untempered," "unsavory," "insipid"? Would a master-workman use "untempered mortar" in erecting a palace? Is not the minister a workman on a spiritual edifice dedicated to the Most High? How careful should he be to feed the flock with the "finest of the wheat," *with the chaff sifted out*; to furnish the "sincere milk of the Word" for the babes, and strong meat for those that are strong—not dishing out an "insipid," "unsavory" meal, made up of old scraps, and not even *warmed over*!

Let us cast our thoughts forward to the day of the Son of man, when a reckoning will be made. Who then will be able to stand? How few will be found to have been faithful even in

a few things, when so many things demand their faithful care! Faithful in the closet, in the study, in the pulpit, in the family-circle, in business relations, in personal appeals to sinners, in reproving and rebuking with all long-suffering, to the poor, to the rich, in the exercise of discipline, in the Church-judicatures, around the dying-bed, and in the numberless relations which the minister sustains. Language could scarcely be found to present the demands of our own Church and the age for faithfulness in the ministry equal to the following stirring passage from the work under review, beginning on page 427. (A few verbal changes are made:)

“There never was a time in the history of our own, or of any other Church, when the imitation of Christ’s faithfulness challenged more irresistibly the attention of his ministers. We are fallen upon days when it behooves the Church to entrust her cause to none but those who profess themselves willing to take up the Divine panoply, and buckle on the whole armor of God, and cry unceasingly: Who is on the Lord’s side? Who? The Church cannot now engage in her services the blind, the halt, and the lame; her servants must be unblemished—able ministers of the New Testament—ready to give an answer to every man that asketh of them the reason of the hope that is in them, apt to teach, content to take patiently the spoiling of their goods for the truth’s sake. This is no time for folding the hands in slumber, or for acquiescing in any low and cold standard of decent inoffensiveness. Let it be remembered that the Spirit of God bears testimony that the characteristic of a fallen church is lukewarmness. These are not the days when ordained ministers of our own Church can afford to be neither hot nor cold. That Church expects them now, if ever, to be much in prayer; to seek fresh supplies of grace daily; to ask and expect abundant ministrations of the Holy Spirit; to be much among the members of their charge, the whole as well as the sick, but especially among the sick and dying, whether in a literal or spiritual point of view; to fear no face of man; to dare all for the sake of Jesus and his gospel.

“But this is not all. The Church holds them responsible for their doctrine. She is built upon the apostles and prophets,

Jesus Christ himself being the chief corner-stone. She expects them, therefore, to be faithful to their trust in this matter. She requires them not to depart from the simplicity of apostolic truth. She bids them preach the word. She would have them set forth and magnify Christ the Lord, and frame all their doctrine in the spirit and determination of the apostle, 'not to know anything among their people save Jesus Christ and him crucified.' She calls upon them to promulgate distinctly, and vindicate from misconception, the grounds on which she rests her pretensions to the title of a true Church. Our own beloved Church refers for her doctrines to Holy Writ, and expounds the sense in which she understands it in her Confession of Faith. She desires to be tried by that standard, and admits of no other. She will hear of no human addition—no traditional rubric—no collective wisdom of councils. Her appeal is to the law and to the testimony, and by that criterion she is prepared to stand or fall. Hence she collects in her Confession of Faith such doctrines as these: the guilt, corruption, and ruin of man; reconciliation with God through the incarnation and sufferings of our Divine Redeemer; free and full justification through faith in his meritorious sacrifice; the agency of the Holy Spirit in the work of regeneration, and in the progressive increase of the Christian in all spiritual gifts; the obligations of the redeemed to holiness, as the fruit of a true and lively faith, and in respect of their meetness for heaven. These truths, and truths like these, the Church expects her ministers to deliver when she invests them with that holy commission: 'Take, then, part of this ministry with us.' She challenges the whole counsel of God from their lips. She enjoins them to add nothing and take nothing away from the words of the book, as they value their part in the book of life and in the holy city. She says to each, 'Be thou faithful unto death,' that, when called upon to give an account of thy stewardship before the Great Shepherd and Bishop of Souls, thou mayest cry joyfully, 'O Lord, . . . I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation.'"

The following brief paragraph is from Chapter XI., on "The Self-denial of the Ministry of Christ:"

"Self-denial is inseparable from the Christian character. It is part and parcel of its very framework. It is a necessary and prominent grace in the heart which has been renewed by the Spirit of God, who is love. When Christ enters, love enters also. The experience of Divine love engenders a reciprocal feeling, and draws out the affections of the heart, not only toward him who hath so loved us, but towards the companions of our earthly pilgrimage. We see in them the objects of God's love, and are filled with a spirit of brotherhood, as members of the same body, and with a union of interests, as partakers of the same grace. Without this view there cannot be true congeniality with our blessed Lord—the same mind cannot be in us which was in Christ Jesus. For what was the whole history of our Lord's incarnation, from his manger to his grave with the wicked, but one great and continual act of self-denial? It was in self-denial that he voluntarily divested himself of the glory which he had with the Father before the world was, laying aside 'the form of God,' and 'equality with God,' and 'made himself of no reputation, and took upon him the form of a servant, and . . . humbled himself, and became obedient unto death, even the death of the cross.' In self-denial he first subordinated himself to the good pleasure of his heavenly Father; and then, in fashion as a man, to the commands of his parents according to the flesh. 'He went down with them and came to Nazareth and was subject unto them.' 'Oh, my Father, . . . not as I will, but as thou wilt.' 'I ask not mine own will.' 'I came down from heaven, not to do mine own will, but the will of him that sent me.'"

No true minister need be told that his is a work of self-denial. The young man forms his plans of life; pictures to himself his future; has his aspiration for position and honor among men, ease and comfort, and, at last, a quiet old age. The call of God comes; his heart becomes burdened; the woe is upon him, and his thoughts are turned to a perishing world. Then comes the conflict; a struggle ensues between his chosen plans and the new and changed course indicated by the call

of God. Correctly viewed, he sees before him in the ministry a life of toil, anxiety, disappointment—poverty, it may be—with no cessation, no quiet, no leisurely old age, but labor till that land is reached “where the wicked cease from troubling and the weary are at rest.”

The Christian minister must ever bear in mind that he is not his own. He is set apart to the Master's use. His constant inquiry should be: “Lord, what wilt thou have me to do?” In taking upon himself the vows of ordination, he becomes wholly the Lord's, and must labor “wherever God, in his providence, may cast his lot.” And how little does he know what that lot will be? When Peter, James, John, and Andrew left their little fishing-boats on the shore of Genesaret, at the call of their Master, what did they know of their future field of labor? Even at the feast of Pentecost, when they received their last and full endowment for their work, with the map of the world outspread before them, and a commission as broad as that world, how much of their future toil and suffering did they anticipate? Did Peter, or Andrew, or Thomas foresee that more than a quarter of a century of labor and persecution, with martyrdom at its end, awaited them? Did the ten, who had been bosom companions for years, feel that they would soon be scattered throughout the world, no more all to meet together until they should meet in the upper sanctuary? Did “the disciple whom Jesus loved” feel that well-nigh three-score years and ten of witnessing for Jesus would be his lot before called to tread the streets of the New Jerusalem and dwell in a mansion prepared for him? So will every true minister of Christ find his course an unexpected one. The same Lord of the harvest who sends a laborer forth, assigns him his field of labor. Some will be sent to the great cities to preach unto them the preaching which God bids; others to the highways and hedges, to compel them to come in. Some must labor among the fashionable and refined; others must go to the filth and the offscouring of the earth, and teach them the way of purity and life. Some may remain in their native land, live and die among their friends and kindred; others must go far away to the centers of heathenism, confront the adversary where he has complete

sway, meet humanity in its most depraved form, spend their lives away from the pleasures of civilization, and die, looking for a reward only in having done their Master's will.

If, however, the man of God will compare his self-denial with that of his beloved Chief, it will seem but nought. Nothing makes our work for Christ seem so small as to compare it with his work for us. Only a few years of self-denial of temporal things are required of the minister, which is to be followed by an eternity of rest and glory. Amid all this self-denial of perishing things, he is not denied the presence of God. "My presence shall go with thee." "Lo, I am with you alway."

From the last chapter of the work of Dr. Sumner, the following passage is taken. The subject of the chapter is, "The Effects of Christ's Ministry:"

"When our Saviour was asked by one of the multitude, 'Lord, are there few that be saved?' he did not judge it expedient to answer the question otherwise than by advising his follower to make a serious use of the inquiry for the promotion of his own individual salvation. 'Strive to enter in at the strait gate,' he replied; 'for many, I say unto you, will seek to enter in, and shall not be able.' Yet, though our Lord was pleased on this occasion to repress the idle curiosity of his hearer, he has not left us altogether without the means of forming some conclusions respecting the awful subject of the inquiry. He has taught us, both plainly and figuratively, that his Father's flock is a little one. The inadequate effects produced by the gospel on those to whom it was first preached, compared with the sensation excited by the appearance of its author, and the small number of disciples obtained by our Lord during his personal ministry, were presages which had been but too surely fulfilled in all succeeding time, that there are obstacles prevailing in the hearts of the great majority of hearers, which oppose an effectual barrier against the reception of the doctrines of Christianity. In particular, the parable of the sower bears witness to the afflicting truth that, even when the good seed is sown by the Son of man himself, three-fourths of it are lost through the barrenness of the soil, by the way-side, or on stony places, or among thorns. But

although our Lord thus intimated that the immediate harvest should not make a return corresponding with the pains bestowed by the husbandman, yet it had been promised of old that the word which went forth out of his mouth should not all return unto him void, or fail to prosper in that whereunto it was sent. There should be at least 'an handful of corn in the earth on the top of the mountains,' which, by the special blessing of God, should be increased at last into that 'great multitude,' seen in the heavenly vision, 'which no man could number, of all nations, and kindred, and tongues, and peoples.' 'Other seed,' therefore, said the evangelist, 'fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.' Thus we see that nothing springs spontaneously, even on good ground; and the sower sowed there also, because the earth, even where best, can bring forth nothing without seed and culture. All pretensions at variance with this truth must be silenced, and the universal want of that adoption into the family of God, which enables us to cry, 'Abba, Father,' must be acknowledged, before those true spiritual fruits can be produced which testify that our hopes are rooted and established in faith in Christ."

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." It is a blessed thought that the true minister is a "*laborer together with God.*" If single and alone he were to go forth, what pitiable work would he do? At best he could only draw a bow at a venture, not daring even to hope that the arrow might pierce the joints of the harness of a sin-clad heart. "Duties are ours; events belong to God." When Jonah was commissioned to Nineveh, his only work was to deliver faithfully his terrible message—"Yet forty days and Nineveh shall be overthrown!"—the results God reserved to himself. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

Viewed from a human stand-point, many causes of discouragement present themselves to the minister; clouds of dark-

ness hang around his course; but, viewed from a scriptural stand-point, light gleams along the darkest path he is called to tread. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The minister seldom sees the fruit of his labor. "*One soweth and another reapeth.*" Many instrumentalities operate, with apparent complexity, to promote the salvation of souls. A minister may preach faithfully, and see but small effects following his ministrations. Another, not more faithful, succeeds him, and great results follow. So, when we preach and souls are converted to God, we know not how small or how large a part we have borne as an instrument in their conversion. The spring that moves the most powerful machinery often lies hid from common view. So the arrow that brings down the slain of the Lord may have been lodged by a hand now palsied in death. How often does one minister sow and another reap! One plants the tree in faith, another waters it with tears, whilst it is left to another still to shake the tree and gather the fruit. "In the end of the harvest," when "angels shout the harvest home," and every laborer from the field is called to receive wages, the inquiry will not be how many souls we have brought home to Christ, but how faithfully we have performed our work.

Thus has the writer briefly glanced at a few features of the Christian ministry presented in the volume whose title stands at the head of this article. It is a volume full of interest, its every page bearing evidence that the author had drank deep into the spirit of the great Teacher whose ministerial character he so faithfully delineates.

ART. III.—*Cumberland Presbyterianism furnishes the best Key of Interpretation.*

THE Bible contains a revelation of God to man. Its great author is the Spirit of God; its great, absorbing theme is the wonderful system of redeeming love. All the parts of this system, properly understood, are resplendent with beauty, and in perfect harmony; every part bears a relation to every other, and the whole to God. There are no contradictions; there can be no two sets of doctrines on the same subject. The Bible does not teach the possibility of final apostasy and the certainty of the saints' perseverance. These doctrines cannot both be true; one or the other is false. A proper key would reconcile all that the Scriptures teach on this subject. The same is true of all other questions of controversy. The atonement cannot be both limited and universal; it was made either for a part, or for the whole, of the human family. Both ideas cannot be true—it would be a contradiction; hence all that the Scriptures teach on this subject is on one side or the other. The various systems of theology in the world owe their origin to human ignorance and prejudice, and not to any imperfection in God's revelation.

There is a key that is capable of reconciling all the doctrines of the Bible. To find that key, and then learn its proper use, is a great desideratum in the Christian world. It would be as important as the philosopher's stone, converting every object which it touches into gold. The truths of revelation are not always presented in systematic order; they are rather like diamonds along the shore, scattered here and there by a random hand, shining each, by a kind of independent light. It is the work of the theologian to gather up these diamonds and arrange them into one grand, harmonious, and glorious combination. There is a blended light; there is one rising system of harmonious and mingled glory. A false key of interpretation, however, must fail to unlock all the chambers of the temple of knowledge, and leave much of that glory unrevealed.

*Cumberland Presbyterians are
more confirmed in their doctrine
because they are*

That there are solemn and awful mysteries connected with revelation, calling the pious heart to reverence and worship, may be freely, and even gladly, admitted; but that the Cumberland Presbyterian system comes nearer harmonizing all the parts, and reflecting the combined glory of the whole, than any other, is what the writer sincerely believes. Let us try the efficacy of the key in regard to the decrees of God. This is a difficult subject; great minds have viewed it in different lights. On this subject the Cumberland Presbyterian system regards the Scriptures as teaching that the decrees of God are eternal, free, sovereign, wise, gracious, and immutable, but not universal; that is, they do not extend, in this absolute sense, to all events. The language of the book is, that "God has decreed whatsoever comes to pass that is for his own glory; sin not being for God's glory, therefore he hath not decreed it." God's absolute decrees regard

I. The works of creation. These are great and stupendous. They are well adapted to display the power, wisdom, and goodness of their great Author. In their normal state, they were just as God designed them to be. They sprang into being by the Almighty power, and according to the sovereign will of God.

II. They regard the freedom of the will, and, by consequence, human responsibility. That man should be free, is one of God's eternal decrees; in this consists a part of the Divine image in which he was created. The fact appeals to individual consciousness. It has been felt and acknowledged by man, in every state, and in every age. All correct systems of ethics regard it as fundamental. All attempts to build up society and to administer law on any other principle have failed. Any system of theology which ignores this great truth is false, and sooner or later must come to an end.

III. They include provisions of mercy, in Christ, designed for, and adapted to save, all men. This will appear from the following, viz.:

1. All have temporal life. But this life had been forfeited by sin; it is secured to the world only through the atonement of Christ.

2. Christ is the second Adam. All who died in the first

were provided for in the second. The first Adam bore a relation to the whole race of man; so does the second.

3. All will be raised up. But this is secured to the world only through the resurrection of Christ.

4. All are required to embrace Christ. But this would be of no avail, if there is not salvation in Christ for all.

5. "He that believeth not shall be damned." That is, he shall be damned because he will not believe an untruth, which would certainly be the case if there is not salvation in Christ for all.

6. All are to "appear before the judgment-seat of Christ." But Christ's right to judge the world is by virtue of his office and work of mediation for all men.

7. The love of God embraced "the world." It is infinite. It would incline him to make provisions for all men, especially when all were in precisely the same helpless and miserable condition, and when it would require no greater sacrifice to provide for all than for one. A federal involvement stands counter to a federal plan of release.

8. The influence of the Spirit is universal. But it reaches the world only through Christ.

9. The gospel is to be preached to every creature. But this would only be solemn mockery, if Christ had not died for every creature.

10. It is the duty of all to live for Christ. The only reason is, Christ has died for all.

IV. God's absolute decrees regard the work of the Spirit, which is to convince of sin, to give power to repent and believe, to regenerate and cleanse the hearts of all who do believe, and to seal or confirm the saints in the assurance of ultimate glory.

V. They embrace a sufficiency of grace to sustain the Christian amidst the severest conflicts of life, even down to death, and then to give him an abundant entrance into God's everlasting kingdom above.

VI. They also include the eternal damnation of every soul that refuses to repent of sin and believe in Christ, together with the resurrection of the dead and the general judgment.

These are some of the events embraced in God's absolute,

eternal, and immutable decrees. For their fulfillment he alone stands pledged. As his throne is sure, so his decrees shall never fail. Some have been executed, some are in course of execution now, and some are in reserve for the future. Whether any particular person will accept of Christ or not, is not one of God's eternal decrees. This is a matter of omniscience, but not of omnipotence. Under the gospel, the choice of life or death is left with each individual; hence the guilt of rejecting Christ rests on the sinner. God is clear. Having offered the necessary helps, he then seals the sinner's choice. This, we believe, is what the Scriptures teach on the subject of Divine decrees. It represents God as a great sovereign, "working all things after the counsel of his own will;" it magnifies the Divine omniscience. To God there is nothing uncertain; he knew from eternity just who would, and who would not, believe. Infinitely perfect is the knowledge of God, and he comprehends as well what will take place through creature-agency as through his own; for he knows perfectly the spring, strength, and bearing of every influence that will, or can, operate, and to what extent. God is too great to be under the necessity of decreeing that a thing shall be, in order to know that it will be. Omniscience is not dependent on the exercise of omnipotence. Here is the key furnished us by the Cumberland Presbyterian system. On its approach many of the hard features of the Calvinistic system of decrees disappear. Under its mild influence, the subject is entirely relieved of the just charge of Fatalism. Man is saved in perfect harmony both with Divine and creative agency. We can now see the consistency and force of all those Scriptures which make it the duty of the sinner to repent, and believe, and come to Christ. We can understand why one man is softened and saved and another hardened and damned.

Connected with the Calvinistic system there are many difficulties. The advocates of that system are free to acknowledge this; hence the free use they make of the word "Mystery." Their manner of thus disposing of those difficulties has always failed to give satisfaction; hence the necessity of writing a commentary on the Confession of Faith. While it

is designed for the masses, here is an acknowledgment that the masses cannot understand it. It is not enough to tell the sinner that, in the scheme of redemption, he was sovereignly passed by and ordained to eternal death, simply as a display of God's sovereign power, and according to the secret purpose of his will. The mind wants—demands—feels it must have—something more; yet this seems to be the best that that system can do. Let us try the Cumberland Presbyterian key. Let us inquire whether the scriptures employed in the support of the Calvinistic system cannot be made to harmonize with, and lend their powerful aid to, the Cumberland Presbyterian view of that subject. We can examine only a few.

Why were the antediluvians destroyed? Was it not because they refused to repent, when faithfully warned by Noah? Why did God harden the heart of Pharaoh? Was it not because he voluntarily and stubbornly persisted in his wicked purpose, not to let Israel go? "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." On whom, then, does God will to have mercy? I answer, without hesitation, on those who repent and believe in Christ. Why? Such is his eternal purpose and revealed will. It is a law of his Divine government over the world. Whom does God will to harden? Those who persist in sin, and stubbornly refuse to repent and come to Christ. But why do they not repent and believe? Is it because God withholds the necessary aid to that end? Surely not; but simply because they will not. "Ye will not come to me that ye might have life." Then, evidently, there is no decree in the way, or want of power. "Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another to dishonor?" Undoubtedly he has. But who ever knew a potter, on purpose or of design, make a vessel to dishonor, or of no use? Furthermore, is it not declared that the clay was marred in his hand? This is the reason he made it a vessel of dishonor. The Bible clearly teaches that, in the plan of redemption, God arranged for the salvation of all men; but some, through their own perverse and stubborn will, are marred on the gospel-wheel, for which God makes them vessels of dishonor. This, too, is according to his eternal purpose. God

never intended to save those who would not believe. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Surely none should fall out with God on account of his plan of creation; all must allow that he had a right to make things to suit himself. So also, in the design of redemption, he acted as an independent sovereign; he consulted the will of no one. But certainly there was no element of Divine power cast into the operations of the great redemptive system, the design and proper bearing of which was to damn one soul of the entire race; on the contrary, is not every element of power engaged in carrying forward that plan which is designed to perform its part in the ultimate salvation of all men?

If all, then, would do their duty, by falling into line of march with the means and agencies employed, would they not all be saved? Most undoubtedly they would. "God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth." God did, from all eternity, decree or determine to save, through sanctification of the Spirit, all who in time repent and believe in Christ. These are proof-texts in support of unconditional election. They are relied upon with as much confidence, perhaps, as any others; and yet we see how perfectly and naturally they come forward in support of the Cumberland Presbyterian system. Passages could be multiplied to almost any extent, but it is not necessary. These serve to illustrate the power of our key in unlocking and disclosing many of the mysteries of this difficult subject.

Can the advocates of a limited atonement, and of unconditional election, dispose of the following, and like scriptures, with the same ease and clearness? "He died for all;" "He tasted death for every man;" "He was the propitiation for the sins of the whole world;" "He is the Saviour of all men, but especially of them that believe." Reader, suppose you were to find these expressions, for the first time, in a book of theology, would you take the author to be a Calvinist? Can these scriptures be reconciled with the idea of a limited atonement? Suppose we try the experiment. "He died for all;"

He died only for a part. "He tasted death for every man;" He tasted death only for a part. "He was the propitiation for the sins of the whole world;" He was the propitiation for the sins of a part only of the world. This is strange reading. Two opposites on the same subject cannot both be true. Not the language of the book is here quoted, but merely the sentiment is expressed. The language is: "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same." (Conf., Chap. viii., Sec. 8.) There is no redemption, then, purchased for those who remain in sin and are lost. How, then, is it that Christ died for all? The book also declares: "Those of mankind that are predestined unto life, God . . . hath chosen in Christ unto everlasting glory. . . . Neither are any other redeemed by Christ." (Chap. iii., Sec. 5.) Surely the two books cannot be reconciled.

Again, the scriptures employed in support of the Arminian doctrine of apostasy may, without violence, it is believed, be made to harmonize with the system here advocated. There are two kinds of apostasy spoken of in the Bible; the one is from a mere outward profession of faith, the other from the joy and requirements of religion. The first may be final, and is true of persons only who have never received a change of heart. Such were the stony-ground hearers. They received the word with joy, and it sprang up hastily; but for want of deepness of earth, when the sun arose, it withered—it produced no fruit. The fault was in the ground, not in the seed. The persons referred to had doubtless made a profession of religion—had, perhaps, joined the Church—but, when trial and persecution came, they fell away. Others received the word as seed among thorns. This also begins to grow, but the thorns soon spring up and choke it, so it produces no fruit. Of this class there are those who build their houses upon the sand; they never reach the rock. Still they build, and trust that all will be well; but when the storm beats, their houses fall. Of such it may be said, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." If they had been real Christians, they would not have gone away.

The other kind of apostasy may occur with genuine Christians. But, in no case, will it be final. Through the force of strong temptations, and the power of old habits, the insinuations of Satan, and the still remaining corruptions of the flesh, the true Christian may be temporarily drawn aside, till his heavenly Father, being grieved, withdraws from him the comfortable assurance of his love. His mind is now filled with darkness and doubt, until he discovers his sins, repents, and weeps over them, humbles himself, and returns to Christ. David, Solomon, and Peter, may serve as examples. The soul that has once enjoyed the love of God can never again be satisfied in sin.

Though sanctified to the good of God's children, such apostasies are much to be deplored. They greatly wound the cause of Christ, and give his enemies occasion to glory. Here, then, may be found a place and a reason for the many warnings, cautions, and exhortations, which are in the Scriptures. No man has a Bible-right to believe that he is a Christian while he lives in the constant indulgence of any known sin; hence, in a backslidden state, he may well fear and tremble, lest he be a cast-away—not that he has lost his religion, but rather from the fear that he never had any. If the tree be good, the fruit will be good also. The usefulness of the Christian results from his faithfulness. Others must see his light and enjoy its power. Here, then, is another motive for Christian faithfulness—another place for warning.

The heavenly reward will be meted out according to labor and faithfulness on earth. Who would not strike for the brightest crown? And who does not feel that he needs all the helps which can be afforded? When God determines an end, he appoints the means. These warnings may also be regarded as Heaven's appointed means to make the saint's salvation sure. Such were Paul's warnings to the crew when the vessel was wrecked. There is evidently a reason for all that the Bible says on this subject, without supposing the possibility of final apostasy. All the scriptures referred to in proof of this doctrine may be reconciled with the Cumberland Presbyterian doctrine of final perseverance.

Can the advocates of apostasy say the same for those script-

ures which stand in favor of the saint's perseverance? They are, indeed, prone to supply a condition which suits their convenience; but is it not altogether without authority? What did the Saviour mean when he said, "If it were possible, they would deceive the very elect"? Undoubtedly, it was not possible; yet Arminians say it was possible. What did Paul mean by the question, "Who shall lay any thing to the charge of God's elect?" This is the strongest form of affirmation. It means that no one—man or devil—shall ever be able, successfully, to lay any thing to the charge of God's elect. Yet we are told that some one may, and sometimes does. "It is God that justifieth." Then the Christian stands acquitted before the highest court in the universe. Who in earth or hell is able to reverse that decision? "Who is he that condemneth?" The question implies the impossibility that there should be any one. "It is Christ that died and rose again, and who is ever at the right hand of God, making intercession for us." Christ pleads the cause of every saint. Will he undertake and fail? Surely not. Is not this sufficient? Evidently the apostle thought it was. Yet some believe these pledges may all fail—that it depends on creature-faithfulness, whether any of them shall be realized. "Who shall separate us from the love of Christ?" Nothing in earth, or hell, or heaven, at the present, nor in the future, says the apostle, "shall be able to separate us from the love of God which is in Christ Jesus our Lord." Yet they who believe in the doctrine of apostasy say that something may be able. Speaking of his sheep, the great Shepherd declares: "They shall never perish." But, on the other hand, it is said, Some may, and do, perish. Christ says that none is able to pluck them out of either his hands or his Father's. But we are told that some one is able. The Saviour said: "The house fell because it was on the sand." It is asserted, however, that it may fall, though it be on the rock. Speaking of those whose life is hid with Christ in God, Paul declares that "they shall appear with him in glory." But, in reply to this, it is declared that they may or they may not; it depends on their faithfulness till death, which is regarded as uncertain. Christ prayed for the final salvation of all believers in every age, and declared, when he raised Laz-

arus from the dead, that the Father always hears him. The advocates of apostasy, of course, say that sometimes he does and sometimes he does not.

These are just a few of the many difficulties with which the advocates of apostasy have to contend. They may waive them all by an "if;" but, unfortunately for them, the Spirit has not placed that "if" there; and, furthermore, it is clear that he did not intend it to be there—it would neutralize the force of all he has said on the subject. Surely they use it without authority. Do not these difficulties seem insuperable? There are, then, some chambers in the great temple of revealed truth which the Arminian key fails to unlock. The same is true of the Calvinistic key. It is not herein affirmed that the Cumberland Presbyterian system furnishes a key which enables us perfectly to unlock every chamber, so as to behold all the beauties and hear all the harmonies in the grand and glorious temple of God's revelation; it is insisted, however, that it comes nearer doing this than any other.

ART. IV.—*The Adaptation of the Scriptures to Man's Entire Spiritual Nature.*

It need not be said that the Bible is a wonderful book; this is so obvious, that to affirm it would be to affirm a truism. We find no similar composition, or collection of compositions, in ancient or modern times. Our libraries are filled; our book-shelves are groaning under the weight of volumes, externally fresh and beautiful, from the hands of the publisher, and laden with the wise thoughts and apt reasonings of the author. We have the musty quartos and folios of antiquity, venerable, though dingy, and covered with dust. Through them we can commune with the mighty dead of other ages. It is, too, a glorious communion. No money would compensate us for the loss of the privilege. We are glad to belong to a race which has developed the thoughts that we find in those old volumes. Say what we will of mod-

ern activity and progress, the old men thought, and they made books which will outlive all other human compositions. When we consider the immense productions of ancient and modern times, we may begin to have some idea of the truthfulness of Solomon's saying: "Of making many books there is no end." And yet one book stands preëminent. It is unique; it is like no other. It is the oldest book in the world; our fathers and mothers read it. In like manner, their predecessors regarded it as a precious treasure, and made it a daily companion; and still it has come down to us with all the freshness of a youthful life. It is our text-book for the Sabbath. From it we derive our evening and morning lessons; and yet we regard it as the most interesting of all books. We are never tired of it. It is then, certainly, a wonderful book. However trite the remark, we may be allowed to make it.

Man, too, is a wonderful being. The Psalmist says to the Creator: "I will praise thee, for I am fearfully and wonderfully made." The same Psalmist—whilst he allows that man may be inferior in importance to the heavens, the work of God's fingers; to the moon and the stars ordained by the same—still places him but a little lower than the angels, crowned with glory and honor. Man was made in the image of God; this itself is an assurance to us of the high character of his original endowments. This vast earth was subjected to his sway; he was the lord of the new world. Certainly he has fallen. *The gold has become dim; the most fine gold has become changed*; it is deeply mingled with alloy. We acknowledge and deplore all this. Still the sinner is great in his ruin.

We do not here consider the material nature of man; to the physiologist this would be a subject of great interest. His body is a perfect organism; it is filled with wonders. His mind, however, or what is denominated, in this article, his spiritual nature, is the subject of our thoughts. In this respect, he may be said to embody an intellect, an imagination, and what, in his spiritual constitution, is the seat of his feelings—a heart. It is not intended here to be metaphysical, or to conform to the nomenclature of any metaphysical theory. What is practical will be the object of pursuit.

Are the Scriptures adapted to man in these three aspects of his spiritual constitution? Let us examine. And,

I. We consider the relation of the Scriptures to the human intellect—to the reason of man. We commence this topic with the initial developments of revelation: "In the beginning God created the heavens and the earth." As it has been said, this is the initial revelation of God to man. It is, of course, pregnant with meaning. We infer this from its position in relation to what follows, as well as from the disclosures which it makes. These disclosures, in whatever they may precisely consist, are made to reasoning man—to the intellect. There are two aspects in which the statement made in the passage may be considered. The historian, through whom God speaks, intends to teach, either that, in the beginning to which he refers, God brought into being from nothing the *matter* of the heavens and the earth, and that the organization of the heavens and the earth, as we now find them, followed immediately, or at some indefinite time subsequent to the bringing into being of the matter; or that the beginning marks merely the period of the establishment of the present order of things, and that the creation describes, not the bringing into existence of something from nothing, but the organization of the heavens and the earth as we now find them. This latter interpretation leaves, of course, the question of the original production of matter unsettled. It is not proposed to enter here into a discussion of these theories, or to express a preference for the one above the other. It is plain that, in whichever aspect we view the subject, the doctrine of the sacred writer addresses itself to our highest reason.

In the first place, how did matter acquire existence? It is not self-existent. We need not puzzle ourselves with an argument on this subject. If not self-existent, how did it originate? If we do not derive the answer from Moses directly, we derive it from him indirectly. Jehovah is *existence*, but nothing else is existence, or rather nothing else is self-existence. All dependent existence, therefore, whether material or spiritual, must be derived from that which is independent—from that which is self-existent. Again, if we admit that Elohim expresses the idea of power, we find in him who created the

heavens and the earth a combination of self-existence (unde-rived, unoriginated existence) and almighty power. These are especially the characteristics which we would expect to find in the author of nature's works. Here are the *eternal power and godhead* of the apostle.

But, in addition to the brief record in the Pentateuch, we have the same truth brought out, and in a similar manner, by the prophet: "To whom will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Again: "Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding." "I form the light, and create darkness; I make peace, and create evil; I, the Lord, do all these things." We have from another prophet the following: "For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts is his name."

All these are impressive statements in relation to one of the first great truths, and this one presses itself upon human inquiry. The inquiry originates in the nursery. The prattling child is curious to know who made the sun, and the moon, and the stars, and itself. We have seen with what breathless attention it listens to our imperfect exposition of these great themes. The inquiry follows a serious man through life. How did this wonderful, this glorious order of things with which we are connected originate? How did we ourselves originate? We may refer, for our own origin, to our tables of genealogy; but, on tracing them a few steps, we are lost in darkness and doubt. And furthermore, if we can reason sufficiently to compare two thoughts together, we must soon become satisfied that, however far we may follow up our genealogical chain, it had a beginning—a first link. How are we to account for the origin of that link? As has been said, these are inquiries which will press themselves upon a thoughtful

mind. Milton makes our first father inquisitive on these subjects:

“But since thou hast vouchsafed
Gently, for our instruction, to impart
Things above earthly thought, which yet concerned
Our knowing, as to highest wisdom seemed;
Deign to descend now lower, and relate
What may no less, perhaps, avail us known:
How first began this heaven which we behold
Distant so high, with moving fires adorned
Innumerable; and this which yields or fills
All space, the ambient air wide interfused,
Embracing round this florid earth; what cause
Moved the Creator, in his holy rest
Through all eternity, so late to build
In Chaos; and the work begun, how soon
Absolved!”

His celestial instructor taught him how the formless chaos was reduced to form, how the starry heavens originated, and how the earth was fitted up as a habitation for man. The poet derived his thoughts and his machinery from the Bible, the same source from which we derive all that we know on these subjects. “In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.” As it has been intimated, this revelation from God to man is addressed to his intellect. There is abundant food for thought, and men have exercised their thoughts upon the topics presented with great freedom. Sometimes this freedom has become intellectual licentiousness. But, after all that we have gained in this way, we may remain stoical; our spiritual natures may be left as cold as icebergs. We admire the wondrous work with a state of mind similar to that with which we contemplate a cataract or a glacier. These are grand objects, and they produce a profound impression.

But man has other susceptibilities to which a revelation ought to be addressed; he has a heart as well as an intellect. As a complement to what we have been considering, let us

inquire what revelation has to say to the heart: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Again: "Thus saith the Lord: The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." There are expressions in both these passages which are spoken to the heart. But still again: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Upon this passage President Davies bases one of his most tender and affectionate sermons. Once more: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Could an appeal be made to a more tender or more abiding instinct of the human heart? The words are words spoken to the heart.

This complement cannot be made up without another quotation: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Far as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he separated our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." The heart must be obdurate and unbelieving, which is not moved and comforted by words so precious. They were intended for the heart. A father pities his children. He pities them in their waywardness; he pities them even in their sins, and in all their sorrows his heart sympathizes, and out of his heart he speaks to them. It is thus with God, our heavenly Father. He well *knows all our weaknesses; he understands our frame*; "he remembereth that we are dust." When God speaks to the intellect, he appeals to the reason; he addresses us as those capable of investigation, of solving difficult problems, of fathoming, at least, some of the depths of the great ocean of truth. Disclosures thus made are glorious; but man is frail, helpless, and a sinner. He needs something more than light. Light might be brilliant, but cold. He needs a dispensation of love. God is gracious in supplying him with what he needs. The gentle beams of love reach his heart, and warm it into new life. This makes the present supportable; otherwise it would hardly be so.

II. But to renew the consideration of the relations of the Scriptures to the human intellect, the next illustration may be taken from the character and law of God. God revealed himself to Moses from the burning bush as the "I am that I am." He intended to indicate by this that he was the self-existent, but indescribable, Jehovah. Again, in the wilderness, Moses besought of God that the Divine glory might be rendered visible: "I beseech thee, shew me thy glory." "And God said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." Accordingly, "the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the

fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

This revelation of the name and character of God may be combined with the revelation of his law. In speaking of the law of God, allusion is, of course, made to the Decalogue. Our Saviour gives us a summary of this: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself."

This name, "I am that I am," is addressed to the intellect, however, yet it may be beyond the grasp of the highest intellect. It is thus also with the character of God, as described in the passage. He is the Lord, the Lord God, Jehovah Elohim, merciful, gracious, long-suffering, faithful, keeping covenant with his people, and terrible in his providences.

The law was communicated under the most awakening and impressive circumstances. These very circumstances indicate the majesty and authority of the Lawgiver. The law itself is an address to the reason. It requires what ought to be done, and forbids what ought not to be done; and the reason decides these questions without an effort. It is admitted, without hesitation, that "the law is holy, and the commandment holy, just, and good." What is the character of men, however, when compared with the requirements of the law? It is found to be defective. "They are corrupt; they have done abominable works; there is none that doeth good. They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one." Men have not only fallen short of obedience to the law, but they have lost the ability to obey. The law takes the sinner by the throat, and says: Pay me what thou owest. But he cannot pay; he cannot repair the mischief of the past; he cannot meet the obligations of the present or of the future. There is a deep and radical defect in his moral constitution. He needs a renewal. God says to him, as a sovereign and just lawgiver, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit, for why will ye die?" Has he not a right to impose such a law, to make such a requirement? We cannot meet the requisi-

tion, but still the requisition is just. The insolvency of the debtor does not annul, or even vitiate, the claim of the creditor; the debtor is a debtor still, however great his insolvency and helplessness may be. God is a great lawgiver, and, when he speaks in such a capacity, he can use but one language—the language of authority. He must say: Obey, and live; or, Disobey, and die. But if he sustained no other relation to us, and spoke no other language, the condition of things would be terrible. We could have no hope.

God, however, is our Father as well as our Lawgiver. He speaks to the heart as well as to the reason and the conscience. Whilst he requires obedience; whilst he will not, and should not, look upon sin with allowance; whilst he says, and says justly, by his sovereign and unquestionable authority, "Make you a new heart and a new spirit;" he also says, as a kind and gracious Father, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Again, by the same prophet, we have the following: "And I will give them one heart; and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God."

Whilst we are upon the subject of the authoritative commands, and the gracious offers of God in regard to the "new heart" and "the right spirit," we may refer to a recorded experience which affords us some light. We call it a recorded experience; at least it is an experience implied in the record. The Psalmist, in his deep and bitter trouble, prays thus: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me."

Now, the point to be observed is this: God says, "Wash ye, make you clean." Again, he says: "Make you a new heart and a right spirit." Yet the experience of the Psalmist is, that he cannot meet these requisitions of himself; hence, his prayer is, "Purge me with hyssop;" "wash me;" "create in me a clean heart, O God, and renew a right spirit within me." The experience and the prayer of David serve as a connecting-link between the command and the promise. God says: Do, and live. The sinner makes an experiment, but finds nothing but weakness in himself, and replies: *I cannot do; I would, but I cannot.* God has spoken to the intellect, but he now, in the extremity, speaks to the heart: "Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart, also, will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." In all these encouragements he speaks to a penitent man.

III. Another illustration of the principle under consideration may be drawn from the following scriptures: "Thus saith the Lord to the men of Judah and Jerusalem: Break up your fallow-ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your hearts." "Sow to yourselves in righteousness, reap in mercy; break up your fallow-ground; for it is time to seek the Lord, till he come and rain righteousness upon you." Now, it is very evident that these injunctions relate to the preparation of the heart for the reception of the blessings of salvation, and for the great works of duty which lie before us. When the agriculturist is directed to break up his land, to prepare it for the seed, to remove the thorns, he knows what is meant. The language is addressed to his judgment and his experience as a practical man. He knows well enough that, in order to success in his pursuits, these are the things which he must do. In like manner a serious man knows as well that, in order to the attainment of the blessings of salvation, the spiritual meas-

ures symbolized by these injunctions are the very measures which he should adopt; they are the very things which he ought to do. The appeals are made to his intellect, and he acknowledges their force. But Solomon says: "The preparations of the heart in man, and the answer of the tongue, is from the Lord." This is the language of experience, and the works come to our hearts. Again: "A man's heart deviseth his way, but the Lord directeth his steps." He is a thoughtless man whose experience and heart do not respond to this statement. We frame our counsels, we ponder our paths; but, after all, we know, and feel, and are thankful, that God directs.

We have also the following: "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you." This language is beautiful, and, like all Scripture, truthful. The calls are gracious, but there is no passion. Let us consider, however, the appeals to the people of God through two of the prophets: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel." Again: "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Still again: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me; my repentings are kindled together." This is the language of passion. If we may use the expression, it comes from the great heart of God. It appeals to *our* hearts. Nothing but experience and observation could make us believe that a human heart is often so obdurate as to withstand it. A human ruler stands in the door of a state-prison, and makes asseverations so solemn and so impressive, and calls so tender to the inmates—what is the

effect? Every heart is melted into gratitude, and every eye is suffused in tears. These men, though hardened in sin, are powerfully moved. They are not insensible to the appeals of so much goodness and mercy. The appeals go to their hearts. In like manner God speaks to the heart: "Turn ye, turn ye, for why will ye die?" "How shall I give thee up?"

IV. Man, however, possesses an imagination, as well as an intellect and a heart. God speaks also to the imagination. Indeed, there is a wide range of scriptures which call into requisition the exercise of this faculty. A very few only can be presented here. The following are specimens: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations; the everlasting mountains were scattered, and the perpetual hills did bow. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation." Again: "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his holy temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. The Lord also thundered in the heavens, and the Highest gave forth his voice, hail-stones, and coals of fire."

Dr. Blair offers both these passages as specimens of the sublime in writing. Nothing can be found in all antiquity, or among the productions of the moderns, comparable to them as addresses to the imagination. God's coming from

Teman and Mount Paran; his glory covering the heavens, and his praise filling the earth; his brightness as the light; the pestilence going before him, and burning coals at his feet; his standing and measuring the earth; his driving asunder the nations; his scattering the everlasting mountains, and causing the perpetual hills to bow; his riding upon a cherub, and flying upon the wings of the wind; the shaking of the earth, and his bowing the heavens and coming down, constitute an assemblage of imaginative pictures such as were never equaled. Homer and Milton, in their highest flights, are tame in comparison.

A passage is here presented from the prophecy of Isaiah: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury it upheld me." This is a sublime picture in prophecy of the Messiah in the aspect of a conquering king. The majesty of his movements; his garments stained with blood; his coming to execute vengeance, and to bring salvation to his redeemed; his superhuman self-reliance, all add to the vividness of the picture. We admire the heroism and self-poised confidence of Henry of Navarre, who, when entering into the battle which was to decide his fate, pointing to the large white plume which he wore in his hat, said to his soldiers: "My companions in arms, when you lose sight of your colors, rally to this; you will always find it in the road to honor. God is with us." Still the hero of history dwindles into insignificance when placed by the side of the hero of prophecy. The Redeemer stands alone in his great conflict; yet he speaks in righteousness,

and is *mighty to save*. He finds and needs no helper from among the people.

Another passage is offered from the last prophet quoted: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing." These are all impressive addresses to the imagination. The tropical language is highly wrought. It lifts us up far above the ordinary range of thought. But these same prophets understood the language of common life. When it suits them, they know how to come down to the *business and bosoms* of men; they know how to reach the heart. Hear one of them, while he utters the language of sublime faith in God: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." As has been suggested, this is the language of faith, of that faith which has its seat in the heart. It is, therefore, the heart speaking to the heart. The same prophetic versatility is found in the other prophet whose highly-wrought language has been called up. The same almighty Saviour is described, not as a conquering king, but as a gentle shepherd: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those with young." This is a beautiful picture of nomadic life. All the scenes of such a life are scenes for the heart. Our Saviour gives us an illustration in the beautiful parable of the lost sheep.

From the same prophet who describes the Messiah in strains so lofty, we have such descriptions of his work as the following: "He shall not cry, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set

judgment in the earth; and the isles shall wait for his law." By the mouth of the same prophet the Messiah speaks of himself thus: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It is difficult to conceive how language could be more tender. All this latter connection of scriptures may be regarded as the complement of those which describe so vividly the majesty and glory of God the Father and his Messiah. Whilst God is a mighty king and an awful judge; whilst he sits in the character of *the Ancient of days, whose garment is as white as snow, and the hair of his head like the pure wool; whose throne is like the fiery flame, and his wheels as burning fire; whilst a fiery stream issues and comes forth before him; thousand thousands minister to him, and ten thousand times ten thousand stand before him; whilst the judgment is set, and the books are opened*, and he thus, with vigor and unerring intelligence, carries forward a providential administration, he is still in the character of the Son of man, the Shepherd of his people, the Redeemer of the captive, the Saviour of the lost. Quietly and earnestly employed in the fulfillment of his merciful mission, he bestows his kindest attentions upon the lowly, the needy, and the helpless. At least thus these things are described in the incomparable language of the Scriptures.

V. Two or three illustrations may now be introduced from the New Testament. Almost as a matter of course, we commence with the Sermon on the Mount, as we have it recorded by the first of the evangelists. The first impression which we receive from this sermon, is, perhaps, an impression of the authoritative manner in which it was delivered. This, combined with the precepts and doctrines themselves of which the discourse is made up, seems to have made a profound impression upon the minds of the original hearers.

"The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." The scribes were merely expounders of the law, and not lawgivers. The authority is in the lawgiver and in the law. The very terms in which our Saviour expresses himself are authoritative. For illustration: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." The same formula is used in relation to adultery and profanity: "I say unto you, swear not at all." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil." These are specimens. The Saviour speaks as though his authority were unquestioned and unquestionable. When the disciples of Pythagoras were questioned in relation to the truth or suitableness of any doctrine which they had received from their master, they were accustomed to reply, "*Ipse dixit*—Pythagoras himself so said." This was considered sufficient authority. They had been thus taught. Our great Christian lawgiver taught the multitude, and would teach us, that when he speaks it is sufficient. We need no higher authority for what we would believe and do.

We have another case. When the Saviour and his disciples were crossing the sea of Galilee, upon a certain occasion, "there arose a great storm of wind, and the waves beat into the ship, so that it was near full." He, however, was asleep in the hinder part of the ship; but they aroused him with the cry: "Master, carest thou not that we perish? And he arose, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm." It is not a matter of surprise that those who were with him "feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" On another occasion, a certain discussion arose between the Saviour and the captious Jews. They were outraged at his pretensions to divinity, and took up stones to stone him. He pointed them to his works as evidences of the Divinity which dwelt in him. "If I do not the works of my Father, believe me not. But if

I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him." This was an appeal to their intelligence. It was as though he had said: "Here are the facts; compare them with what I claim to be. I have healed the sick, have opened the eyes of the blind, have cast out devils, have fed thousands upon a few loaves and fishes, have raised the dead. Are not these proofs that Divinity dwells in me? If they are not, I do not ask you to believe."

In all these cases, which we have taken from the history of our Saviour, appeals are made to the intellect. A lawgiver speaks with authority, and he speaks, especially in prescribing moral rules, to the higher nature of man. We are capable of examining those rules, and settling the question of their reasonableness or unreasonableness. We are capable of determining from facts whether the lawgiver or the teacher is equal to his pretensions; whether he has a right to be heard, or is to be rejected as an impostor.

But our Saviour speaks also to the heart. Could any thing be more touching than the account of the manner in which he treated the little children that were brought to him? "There were brought unto him little children, that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence." Another evangelist says that, after laying his hands on them, he "blessed them." We see these precious words on the headstones of little graves all over the land, and our hearts are touched. The account of his treatment of the widow of Nain is full of tenderness. Many of his disciples and much people were with them. "Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said, Weep not. And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And he delivered him to

his mother." Such a case is an appeal to the heart. It presents the Saviour in a new light. Yet we are to remember that, in his tender condescension, he is the same majestic Personage who spoke with authority from the mountain, rebuked the wind and calmed the sea with a word; who confounded the reasoning of the Jews with such effect, and, it might be added, who, at the point of the lash, drove the unprincipled money-changers "out of the Temple," and said, "Take these things hence; make not my Father's house a house of merchandise."

The same tender spirit which was manifested in the case of the little children, and the restoration of the widow's son, is also beautifully developed in the parable of the Pharisee and the publican, and likewise in the parable of the Prodigal Son. The publican and the prodigal will be regarded as presenting beautiful types of penitence on the part of the returning sinner, and of the kindness and forgiving spirit on the part of our heavenly Father, while there are penitent and returning sinners in the world. Language, in such cases, speaks to the heart. We call to mind also the Saviour's tender address to Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Another evangelist describes the same scene thus: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation." Could any thing be more tender? And yet these are the words of the same Jesus who had spoken with acknowledged authority to the multitudes, even to the seas, and also to the winds of heaven.

But we must not close the consideration of this interesting

subject without referring to Saint Paul. Paul was the logician and the theologian of the apostolic college. As a matter of course, in his writings, he would address himself mainly to the intelligence of his readers. His appeals in this direction have great force. He is sometimes misunderstood. Even Peter speaks of the writings of the beloved brother Paul, "in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Paul treats of great subjects—the high themes of *providence and of grace*. The first of these has taxed the acutest minds from time immemorial. Nothing need be added here. Of the second it is sufficient to say that it embodies and gloriously unfolds mysteries into which *even angels desired to look*. Still Paul sometimes came down from these lofty heights, and appealed to the hearts of his brethren in the most tender manner. "I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart: For I could wish myself accursed from Christ, for my brethren, my kinsmen, according to the flesh." And again: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." He thus expresses himself in relation to his brethren, the Jews. Let us hear him in relation to other brethren—Gentiles: "For God is my record, how greatly I long after you in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ." And again, to his son Timothy: "I thank God, whom I serve from my forefathers with pure conscience, that, without ceasing, I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." And finally his dying charge to the same Timothy, with the triumphant reason appended: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be

offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them that love his appearing."

It was said that this was a dying charge with a triumphant reason. It reads as though the apostle had said: "Preach the word; watch, pray, and be sober; devote yourself to your work; make full proof of your ministry; bear what God imposes; do what he requires; for my work is finished; I shall soon receive the crown of martyrdom, and this shall be followed by the crown of righteousness." Does not such language go to the heart of the youthful minister? Must it not awaken the slumbering energies of the Church in all ages? It has already come home to thousands; its mission is not yet fulfilled.

With unfeigned reluctance, this discussion is now brought to a close. It has grown in interest in its progress, but there must be an end. Herein has been considered the adaptation of the Scriptures to the entire spiritual man. The written word might here be left, and, for a moment, the manner in which God speaks in nature may be considered. We hear his voice from the majestic mountain, in the roaring cataract, in the sweeping tornado, in a thousand such natural developments. In all these he speaks to the imagination as well as to the reason; but, in the gentle zephyr, in the soft sunlight, or in the beautiful streamlet, winding through the green meadows, richly set with flowers, he speaks to the heart. The cedars of Lebanon, the oaks of Bashan, and the solemn moan of the pine forests, present subjects of thought; but the blushing rose and the beautiful violet excite feelings of a gentler kind. We admire the well and richly-endowed mind of mature manhood, but the helplessness of infancy and the sweet prattle of childhood come home to the heart. This is a wide field, but we may now merely approach and look beyond the border. The Bible is the writer's theme, and this has furnished sufficient material for the present article. Two or three closing thoughts, and we are done.

1. The Bible is adapted to the whole spiritual nature of man. This is an argument for its Divine origin. Light is adapted to the eye, and the eye is adapted to the light. The application is easily made. As we find adaptations in nature, so we find them in revelation. Is it not probable that both originated from the same source?

2. If the Scriptures are adapted to the entire spiritual man, they must be read and studied in order to the full development of the spiritual man. Would the eye be perfectly developed without light? Would the hearing be developed without sound? or the strength of the arm without exercise? Can a man's mind, imagination, and heart, be fully and symmetrically developed without the Scriptures?

3. If the Scriptures are what they have been here represented, and what they certainly are, they will always be a matter of the deepest interest to those who best understand and appreciate them. A good man will imbibe more and more of the spirit of the Psalmist when he said: "The law of Thy mouth is better unto me than thousands of gold and silver."

4. If the Scriptures are adapted to the three leading characteristics of man, which have been here presented, there will always be a place for them in the world. Neither the sneers nor the ridicule of open infidelity, nor the ravings of modern progressionists who have so suddenly become wise above all that is written, nor the shallow criticisms of profane pretenders, will ever set them aside. It will surely be found true that, while all earthly interests and glory may fade and pass away, *the word of the Lord will endure forever.*

ART. V.—*Ministerial Support.*

MINISTERS of the gospel are entitled to compensation for their services. They are no more bound to labor gratuitously than other men. That "the workman is worthy of his meat," is a proposition confirmed by reason and sanctioned by Holy Writ. In every age, and in all the departments of human industry, this principle has been well established and fully recognized. In regard to secular professions and pursuits all men are agreed that the principle is just and equitable; but there are many, even among the members of the Church, who seem to believe that Christian ministers have no right to a support for their labors. A much larger number practically deny this right by withholding the compensation due for the services rendered. They appear to feel under no obligation to pay the man who preaches the gospel; they seem to think that he is bound to labor for their benefit without remuneration.

The services of the physician, the lawyer, the merchant, the mechanic, the teacher, are cheerfully requited. To refuse, or to fail to pay them, when able, would be regarded as disreputable. No one claims that he is entitled to their services without compensation. Thousands, however, do claim, and actually enjoy, the labors of a toil-worn ministry, for which they offer no remuneration, and yet they appear to have no conscientious scruples in regard to the rectitude of their course.

Is this the result of ignorance? or is it a willful disregard of the Divine commands and of the dictates of common justice? Charity would prompt us to say that it must be the former; and yet it is difficult to perceive how it is possible for a man who has ever read the Bible, to be so ignorant as not to know that it is a Divine appointment that the minister of the gospel shall receive a support for his labors. How can any man who has proper conceptions of reason or of equity, believe that the benevolent and just Redeemer would have imposed upon his chosen ministers the mighty, the impossible, the unjust burden of life-toil in his vineyard without support?

To require them to devote their lives, their labors, and their abilities to the Church and to the world, without remuneration, would make their lot harder than that of the brutes that perish. "Thou shalt not muzzle the ox when he treadeth out the corn," (Deut. xxvi. 4), was the humane and equitable provision of the law of Moses, for the protection and maintenance of dumb brutes, while laboring for the benefit of man; and it is manifestly based upon the universal principle that labor is entitled to its reward. Man cannot claim even the labor of an ox without giving a support in return. "Doth God take care for oxen?" (1 Cor. ix. 9.) Has he commanded that brutes shall not be required to labor for man without support? and has he no care for those whom he has called to preach his gospel? Did God speak this equitable principle for the benefit of oxen only? "Or saith he it altogether [chiefly] for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." 1 Cor. ix. 10.) The apostle evidently means that the Divine law which forbids the muzzling of the ox while treading out the corn, expresses a general principle for the protection of all laborers, and it is especially applicable to the ministers of the gospel. It is a general, fundamental law enacted by the Governor of the universe, and it proclaims the just and immutable principle that neither man nor beast is bound to labor without an adequate support. The inspired apostle says: "It was written for our sakes," that the hearts of those who labor in God's husbandry should be encouraged with a reasonable hope of support. The farmer, toiling in his fields, amid the chilling blast of spring, and the burning heat of summer, is animated by the hope of reaping the reward of his labor. The husbandmen of Christ, who go forth sowing the precious seeds of gospel truth, and tilling the great harvest-field of the world, should also be cheered and urged forward in their arduous work by the prospect of ample compensation.

The same principle is clearly taught by our Saviour in his injunctions to his disciples, when sending them out to preach: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey," etc.: "for the workman is worthy

of his meat." (Matt. x. 9, 10.) Did our Saviour mean, as many seem to suppose, that the apostles were never to have any money?—that they were always to be objects of charity, begging their way from house to house, and from city to city? Nothing could be farther from the true meaning of his words. The mere supposition that Christ would send out his ambassadors as a penniless band of beggars, is an insult to him, and degrading to their holy and exalted mission. They are sent to preach the gospel; but they are not required to go at their own charges. They are not themselves to provide for their expenses, nor for their support. They are not commanded to labor for others, and provide their own maintenance, but rather commanded not to do this. They are told by the Son of God that "the workman is worthy of his meat;" and this, too, is assigned as a reason why they should not themselves defray the expenses of their own subsistence. "This implies that they were to expect proper supplies for their wants from those who were benefited by their labors; they were to expect competent support from preaching the gospel; and that not merely as a gift, but because they were *worthy* of it, and had a right to it." (Barnes.)

So important are these Divine precepts regarded by the sacred writers, that they are often brought to our notice: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." (1 Tim. v. 17, 18.) To withhold from those who preach the gospel adequate compensation for their labors, is robbing them of the honor due their sacred office. It is degrading them to the worse than menial position of either supporting themselves by double labor, while spending their lives for the good of others, or receiving the miserable pittance which parsimony may dole out to them as a charity; it is refusing to the laborer the reward of his honest toil; it is withholding the wages of those who have reaped in the harvest of God, and in his just and holy eyes, it is, it must be, a violation of the Divine law. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof?

or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. ix. 7.)

The apostle here presents three striking and beautiful illustrations of the right of the ministers of the gospel to a support. The first is, the right of a soldier to his wages. The Christian ministry is compared to a warfare, and the Christian minister to a soldier. The soldier has a right to receive pay from his government. He does not go at his own expense. No nation is so unjust as to demand such services without compensation. Why should the Christian minister be required to labor for the good of mankind at his own charges? Is he less entitled to support for trying to save the souls of men than those are who are employed in destroying their lives? The one devotes his life and strength to defend the rights and the honor of his country; the other, by a life of equal, if not greater, toil, self-denial, and peril, gives his abilities and energies to promote the purity, happiness, and salvation of mankind. If the one be entitled to reward for his services, where is the man who can, with justice, deny the same right to the other? The word of God vindicates his right. Who will dare oppose the verdict of Jehovah?

The second illustration, to show the right of the gospel minister to a support for his labors, is that of the man who plants a vineyard, and who is, therefore, obviously entitled to eat of the fruit thereof. He has a right to enjoy the fruit of his labor. The vineyard owes its growth, beauty, and productiveness to his toil and industry. The Church is the vineyard of the Lord, and the minister is called to dress, prune, dig, and labor in this great spiritual vineyard. He has a right to expect his support from the same. The Church receives advantage from his toil. He spends his time, strength, and talents, for its benefit, and it is but reasonable that he should be supported while thus employed.

The shepherd who feeds, defends, and watches the flock, is not expected to do all this and receive no reward for his labor. The Church is often called the flock of Christ, and the Christian minister is to feed, watch, and defend all the members of this sacred fold. To do this, he must give his time and money, and devote his energies, his strength, his abilities,

and his life. For all this toil, sacrifice, and self-denial, for the good of others, he has a right to a competent support. The voice of reason and of justice sanctions, and the Divine ordination confirms, his right. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. ix. 13, 14.) The apostle here refers to the provision made for the support of the Levites and the priests under the Jewish dispensation. As the ministers of religion, under that dispensation, were entitled to support by the authority and the law of God, so has the Lord commanded that those whom he calls to preach the gospel, shall receive compensation for their services. The office of the Levites was to render assistance to the priests; to keep guard around the tabernacle, and subsequently around the temple; to see that the temple was kept clean, and to prepare supplies for the sanctuary. They had the care of the revenues, and were required to sing in the temple, and to play upon instruments. For these services they were supported by the offerings of the people, and by the provisions which were made for the temple-service. The priests who officiated at the altar in offering sacrifices, were allowed a part of every animal that was offered. The remainder was sacrificed upon the altar, and thus the priest and the altar became joint participators of the sacrifice. From these offerings the priests derived their maintenance, and they were entitled to it in consideration of the important services which they rendered. In like manner, and for the same reasons, the Lord Jesus Christ has ordained that those whom he has called to labor in his great harvest, shall receive a comfortable support in their holy profession. It is a *Divine command* that they shall be paid enough to constitute a comfortable living—a proper maintenance—an amount sufficient to keep their minds free from harassing cares, and their families from want. If it is the command of Christ, then they are entitled to it, and no one has the right to withhold it. It is as much a sin to violate this command as any other found in the Bible. When the members of the Church refuse, or neglect to sup-

port the gospel ministry, they are disregarding the law of Jesus Christ, and are guilty of a great sin.

No man questions the duty of paying the lawyer, the doctor, the mechanic, and the teacher, for their services. The right of the gospel minister rests even upon a higher basis. God has given an *express* command in this case; in the others he has not. Nowhere is there an explicit command that lawyers, physicians, merchants, school-teachers, farmers, and mechanics shall be paid for their labors; and yet it is cheerfully admitted by all men that this is equitable, and that it would be dishonorable to repudiate the obligation. God has given an *express command* that ministers of the gospel shall be remunerated for their labors, and yet thousands, even in the Church, either openly repudiate this obligation, or practically nullify the law of God, by withholding the amount justly due for ministerial services. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 11.) "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." (Rom. xv. 27.)

The preacher's salary is not a gift; it is a *debt* due him. He is not an object of charity, nor is he a beggar. He gives a valuable consideration for what he receives. He spends his money, his time, his thoughts, his abilities, for the good of others. The people have no more right to enjoy the benefit of his labors for nothing than those of other professions and avocations, and it is no more dishonest to refuse or neglect the payment of the just claims of other men than it is to refuse or neglect the payment of those of the minister. His labors are beneficial to society, and those who receive the benefit are in honor bound to requite them. By them the spiritual blessings of the gospel are imparted to us. We are instructed in the doctrines and precepts of our holy religion. He is the means, under the Divine blessing, of conferring on us, and on our families, the high hopes and privileges of the glorious gospel. He makes us acquainted with God, with the plan of salvation, and with the blessed hope of a joyous resurrection, and of a glorious immortality. He instructs our children, guides us in the path of safety, and points our footsteps in the way to

happiness and heaven. For the communication of all these benign hopes and blessings, is it "a great thing," if the preacher shall receive the supply of his temporal wants? Who can estimate the value of a faithful pastor's services to a community? Who labors more devotedly for the good of mankind, for the peace and order of society, for the stability and integrity of government, and for the welfare and happiness of the world? Who can measure the countless mercies and blessings showered with the rich profusion of rain-drops upon our favored land by the glorious gospel of the grace of God? And where and what would all these be without a living ministry? We are apt to lose sight of the best gifts and blessings of Heaven, because they are common, and because we have long enjoyed them. The genial sunshine, the refreshing shower, the silent dew-drop, dispense, with lavish bounty, their multiform blessings to the world, with a noiseless modesty which attracts but little notice. What if the sunshine, the shower, the dew-drop, were withdrawn? The world would be dark, cheerless, and desolate. Blight and ruin would enshroud the land in profound desolation. So it is with the Christian ministry. Their labors, influence, and example, are ever silently and steadily benefiting mankind. Thousands are daily receiving these holy and munificent blessings, without recognizing—perhaps without knowing—the hands by which they are dispensed. What if the gospel were removed from us, and the voice of the living ministry hushed into the silence of death? Who can tell what streams of vice, and floods of woe, would inundate the land? Moral pestilence and death would rush, like a mighty avalanche, down from the high places of our pride, beauty, and prosperity, and sweep away all our greatness and glory; crime would stalk abroad in the light of day, and bid defiance to the laws of God and man; the robber, lurking by the highway, with one hand on his dagger and the other clenching his helpless victim's throat, would demand more than it would have taken to support the gospel.

The labors of God's ministry are not merely beneficial; they are indispensable, and it is *economy* to employ and pay for them. Persons residing in localities favored with the regular and

faithful preaching of the gospel, are more than compensated for the salary paid the preacher, by the additional security of life and property; by the improved moral tone and sentiment of society; by the advancement of peace, good order, sobriety, and industry; and by the diminution of crime, as well as by lessening the destruction of property. More is thus gained by the community than is required to pay the preacher's salary. There is often an actual saving, in a pecuniary sense, besides the vast moral and spiritual influence exerted by the gospel. To be convinced of this, we have only to see the difference between those communities where the gospel is sustained and those where it is not. Let any one make the comparison, and then decide whether those communities which have been too penurious to support the gospel have not actually lost more than they have gained. One single drunkard, reformed and converted to the Christian religion, may save more money to his family than the entire cost of the preacher's support. One profligate spendthrift, reclaimed and transformed into a prudent, industrious, and virtuous citizen, may save more to the community than the minister's salary.

The truth is, many begin their economy at the wrong place. They provide bountifully for the supply of their temporal necessities, but forget the wants of their immortal souls. To save a few dollars, they dole out to the preacher a meager pittance in the name of charity, and thus compel him to delve for bread in other pursuits. With his energies paralyzed, his hands tied, his mind distracted and divided, his soul cramped, and his heart bleeding at a thousand pores, he beholds the desolations of Zion, the noble heritage of God lying in ruins, stricken down by the hand of *sanctified* parsimony (that accursed spirit of avarice in the Church which spends bountifully for every cause except the cause of God) which squanders its thousands to pamper pride, lust, and fashion, but has nothing to give to raise our bleeding Zion from the dust, and speed her onward in the career of glory and of salvation. The heart sickens at the sad picture presented in many quarters of our beloved Church. "The *penny-wise and pound-foolish*" policy of narrow-minded elders and worldly-minded members, administers freely to every personal gratification,

but starves the immortal soul; robs the treasury of God; silences the voice of the gospel; drives the heralds of the cross from the holy sanctuary, to toil for bread in other pursuits; and leaves the Church to molder amid the cobwebs of her desolation, while their children, and their neighbors' children, are permitted to rush, with headlong haste, to vice and ruin.

The obligation to support the gospel rests upon every one. No one is exempt. All are beneficiaries. Every man, woman, and child, living in a gospel land, is benefited thereby, either directly or indirectly, and is bound in honor and gratitude to make a proper return. It matters not whether a man belongs to the Church or not; he enjoys blessings which the gospel alone can bestow, and it is his duty to contribute to its support. Even those who habitually absent themselves from the house of God, receive innumerable advantages from the gospel, and should, therefore, recognize their obligation to sustain it. As a man may not refuse to pay his tax for the support of the government, because he does not hold office, or does not exercise the elective franchise, so a man is not exempt from the duty of assisting in the support of the gospel, because he does not belong to the Church, or does not attend its regular ministrations. As the one receives benefit from the government by the protection of his person, property, and reputation, and is, therefore, justly liable for his proportion of the tax, so the other obtains many benefits which he never would, nor could, have had without the gospel; and he ought, on that account, to aid in its support. From this obligation none can absolve themselves. It binds the rich and the poor alike; the rich in proportion to their abundance, and the poor according to the little they possess. It is difficult to perceive what measure of poverty should exempt from the performance of this duty. The beggar on the street, or the pauper in the poor-house, may indeed have nothing to give; but, should either obtain a shilling in the way of alms, he is just as much bound to contribute of that little to the cause of God as the millionaire is bound to give of his millions. The idea that the poor are absolved from this obligation by their poverty is false and erroneous, and is doing, not only the Church,

but them, an infinite amount of evil. Who has forgotten the case of the poor, lone widow of Sarepta, recorded in 1 Kings xvii. 8-24? If any one in all the earth could have pleaded exemption on account of poverty, surely this destitute widow might. And yet the prophet of God, in a time of great famine, and under Divine guidance, demanded sustenance at this humble abode of poverty. If the poor and the destitute are not required to do any thing for the cause of God, why was not the prophet sent to the abode of wealth and plenty? Why does he ask for shelter and subsistence at the door of poverty and extreme destitution? and why is the example left upon the sacred record? Surely to teach us that the poor may do great good; and that no depth of poverty can release us from the obligation to support the cause of God. A weak faith, or an illiberal spirit, would have sent the man of God away, and thus have deprived her humble home of the rich blessings which followed her noble act of generosity. Our blessed Saviour has not failed to commend her illustrious example, and to mention this case as an exalted privilege and honor bestowed upon a poor heathen widow. Let us remember also the poor widow mentioned in the gospel, who threw into the treasury her two mites, which were her entire living. For this she is commended by the Saviour. Many in the Church now, it is believed, would have condemned her act as one of great folly. Not so the Son of God. He who has the treasures of all wisdom and knowledge, and to whom belong the gold and the silver, and "the cattle upon a thousand hills," has affixed to her noble conduct the seal of Divine commendation, and left it imprinted on the pages of revelation—a sure and infallible guide for his followers to the end of time.

ART. VI.—*The Divinity of Christ.*

WITH the Trinitarian the divinity of Christ is the central doctrine of the gospel scheme; and upon it he builds his theory of the atonement. Because Christ, as God and man in one person, made satisfaction to the violated law, man may hope for salvation. But take away the divinity of Christ, and the Bible with the gospel becomes only the beauty of frost or the sublimity of the desert.

God manifest in the flesh is a merciful manifestation. His power, his wisdom, his goodness, had been displayed through all nature—the sun and the stars, the land and the sea, in storm and calm. To manifest his mercy, he appropriated to himself *one* human form. The mighty God allied himself in brotherhood with man. He became the kinsman of our race. To satisfy the claims of a violated law, to give to those who had violated that law the model of a perfect life, and to furnish a moral agency effective to reach, to stir, and to rouse the souls of men dead in trespasses and in sins, demanded more than a mere creature could accomplish.

In vain, for ages, had the human intellect been struggling without the guiding influence of a Divine revelation to direct it, to find a medium through which the creature, in his miseries and sins, could be reconciled to the Creator. In the gorgeous mythology of India and Persia, the Vishnu of the former and the Ormady of the latter were but abortive efforts of men's inventive genius to get back into favor with his Creator. And Prometheus, among the Greeks, chained to the rock of Caucasus, "with the links of the lame Limnian festering in his flesh," was another sad effort of the human intellect struggling to make reconciliation between the Creator and the creature. But he suffered by compulsion. "Father, thy will be done," never fell in submission from him.

The doctrine of the atonement, based on the fact of the incarnation of Deity, was left for revelation alone to unfold. This doctrine constitutes the burden of the loftiest strains in the visions of the prophets. It is the chain that connects in

wonderful harmony the narrations of the apostles and evangelists. Matthew, Mark, and Luke begin their history of Christ with his incarnation, and then continue it along through his life and death, his resurrection and ascension, to his divine glory in the heavens. They begin with his humanity, and advance to his divinity. They found the Saviour on earth; they left him in heaven. John first contemplates the Redeemer as the mighty God; then as descending to earth to assume our nature and make an atonement for our sins. John begins with him in heaven, and descends with him to earth. He first contemplates him as one with the Father; then as a man of sorrows, wounded for our transgressions, dying that sinners may live.

In the introduction of this gospel, the apostle evidently had in his mind the beginning of Genesis. The narration of the creation by Moses is justly considered as one of the highest efforts of the human intellect, and might well be contemplated as a model by the succeeding writers of the inspired volume. But there is a more important reason why this apostle should have had reference to the Mosaic account of the creation in the beginning of the record he was about to make. Moses gave a history of the natural creation; John was to give a history of the new creation, the redemption and regeneration of the Church by Jesus Christ. Moses has taught us how the heavens and earth rose out of chaos; the beloved disciple has made known the manner in which the human heart, left in confusion and ruin by the shock of the fall, is raised from that ruin and made meet for the service of God. The former has made a record of the ruin of man by sin; the latter, of his glorious recovery by grace. One gives a history of the creation of the first man, of his fatal apostasy, and the ruin of all his posterity; the other informs us of the coming of the Second Adam, of his victory over sin, of his purpose of mercy toward our ruined race, and of the eternal glory of those who believe on his name. The one records the dawn of hope for our guilty world, in the promise of victory of the seed of the woman; the other assures us that the promised seed has come, and has finished the work which was given him to do. Moses says: "In the beginning God created the

heaven and the earth." John says: "In the beginning was the Word, and the Word was with God, and the Word was God." And he adds: "All things were made by him." Thus the same Creator that is introduced by the Hebrew shepherd as calling into being the heavens and the earth, is presented by the beloved disciple as the Redeemer and Saviour of lost men.

The term Word, in the first chapter of John's gospel, means Christ. This is evident from the fourteenth verse: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." This same apostle speaks of Christ, in other instances, under the appellation of the Word. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." (1 John i. 1.) And in chapter v. verse 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost." Also, in Rev. xix. 13, it is said of Christ, "And he was clothed with a vesture dipped in blood; and his name is called The Word of God."

The principal object of the inspired evangelist in the introduction of his gospel is, undoubtedly, to declare the character of Christ. He, therefore, asserts his divinity in the fullest and plainest manner and in various forms of expression, declaring him to be eternal, to be God, the Creator of all things, inherently possessed of life, and the author of all moral light bestowed upon man. The Gospel of John was evidently written for the primary purpose of illustrating and confirming the great doctrine of the deity of Christ. It was written many years after the other gospels, and, as is generally understood, after the banishment of this apostle to the Isle of Patmos, where he received and wrote the Revelation, and after all the other apostles were dead.

The doctrine of the divinity of Christ has ever been considered a fundamental doctrine of our holy religion. It was taught and believed by the prophets; it was taught and established by the Lord Jesus; it was uniformly inculcated by his faithful apostles; and has been received and held ever since

in the Christian Church. It is true, it has been denied. Like all other important doctrines of Divine revelation, this one has had its opposers. But it may be said, with confidence, that, where the other great doctrines of the gospel have been received and taught in their greatest purity; where the practical duties of religion have been most extensively observed; where the renewing and sanctifying influences of the Divine Spirit have been most richly experienced; the doctrine of the divinity of Christ has been most faithfully held. The great question on the doctrine of the Trinity regards the divinity of Christ. All that have held that there are more than one person in the Godhead, have allowed that there are three. The evidence of the divinity of the Holy Spirit, though most ample and irresistible, is not as great as that of the divinity of the Son. If, then, it can be shown that Christ is not truly divine, the deity of the Spirit is not likely to be maintained; but if Christ is admitted to be a divine person, there can be no great difficulty in allowing a divine character to the Spirit of God. It is evident, then, that the great doctrine of the Trinity rests, substantially, on the question of the divinity of Christ. This is enough to show the high importance of this subject, though some farther observations to evince its magnitude, and to exhibit some of the consequences depending upon it, may be made hereafter.

It is now proposed to prove and illustrate that Jesus Christ is truly divine—is very God. Whatever comes from God is, in a certain sense, divine. The word of God we call divine; the commandments are divine; the work of creation is a divine work; that is, all these have proceeded from the Deity, and are the productions of his own divine mind. The prophets are called divine prophets, to distinguish them from persons calling themselves prophets who were not sent from God. The apostles are called divine, because they were inspired of God, and commissioned to make known to men the way of salvation. Religious ordinances are called divine. “Then verily the first covenant had also ordinances of divine service.” (Heb. ix. 1.) In such a use of the term, many persons speak of Christ as a Divine Saviour, who do not admit his personal divinity. Christ is divine, not on account of his works, but

because he possesses in his own nature all the attributes of God. The proofs are many, and may be arranged in distinct classes, namely: The names given to Christ by the inspired writers; the attributes ascribed to him in the Scriptures; the works uniformly attributed to him; the worship the Scriptures ascribe to Christ, and which they demand for him.

I. The names given to Jesus Christ by the inspired writers prove his divinity. Of these there are several which are the peculiar names of the Divine Being.

Jesus Christ is often called God. By this name the Supreme Being is most frequently spoken of in the Scriptures. By the term God, the Most High is commonly denominated in the history of creation, in the succeeding accounts of his dispensations with the early patriarchs, and in the periods of the prophets and the apostles. This same term is often applied to Christ. The first chapter of the Gospel by John affords a striking example: "In the beginning was the Word, and the Word was with God, and the Word was God." That truth cannot be affirmed in any plainer terms. It is most evident that the primary object of the Apostle John, in this passage, is to assert the character of his Saviour. He certainly intended to speak so as to be understood; and it cannot be easily understood, in this plain passage, in any other way than as asserting that Jesus Christ is God; and who, unless he had some previous opinion to support, could ever assign to this passage of Scripture any other meaning? Whether Christ *can be* God, is another question. The Apostle John here asserts that he is; and there can be no question as to the correctness of the translation. As it was evidently intended by the apostle to declare the deity of Christ, he has, in a peculiar manner, guarded and strengthened his declaration so as to leave no reasonable ground for error or mistake. In the same sentence in which he declares Christ to be God, he asserts his eternity: "In the beginning was the Word." Before all things else, before creation had a being: "The same was in the beginning with God." His existence was co-eternal with that of the Father. If, when Moses says, "In the beginning God created the heaven and the earth," he teaches that God was before all things, that he was eternal;

John, in asserting that Christ was in the beginning with God—that is, God never was without him—fully declares the eternity of Christ. If the Scriptures are to be received in their plain and natural import, this passage decides the question. It is here asserted, by Divine authority, that Jesus Christ is the eternal God.

But there are other passages to be noticed: “Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.” (Rom. ix. 5.) While the Apostle Paul here calls Christ God, he speaks of him as eternal, and as ever blessed—that is, always perfect and always holy. Having made this assertion respecting his Saviour, the apostle subjoins his amen as a confirmation or repetition of the preceding declaration. There is no way to evade the testimony of this passage: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (1 Tim. iii. 16.) It is affirmed here that it was God who was manifest in the flesh, who was preached unto the Gentiles, who was believed on in the world, and received up into glory. Again, in Acts xx. 28: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.” God hath purchased the Church; he did it by taking our nature and offering himself as a sacrifice for sin. Matthew says (i. 23): “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” Jesus having taken our nature, having been born of a woman, is God with us. In Heb. i. 8, we have this passage: “But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” The apostle quotes from the forty-fifth Psalm, and he assures us that it is spoken by God, and that it is spoken to the Son, who is Christ. By the Father he is called God. The following is from Rev. xx. 11, 12: “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was

found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." But he who is to be the final judge of the world is Christ.

The profession of Thomas is an express testimony in favor of the Saviour's divinity. He had declared he would not believe in the resurrection of his Master, until he had ocular testimony and sensible evidence of the fact. "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." Here it is to be observed that this disciple was perfectly free from all improper credulity. He was called upon by his Lord to examine and satisfy himself with regard to his character. He did so, and became convinced that the crucified Saviour had truly risen from the dead, a fact which must have determined his character. He exclaims, not with a passionate surprise, as has been often asserted, but as the result of deliberate examination and reflection, "*My Lord and my God.*"

The Lord Jesus assumed the appellation of God, and suffered others thus to address him. "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi. 6, 7.) The person here speaking is Christ. "I am Alpha and Omega, the first and the last," occurs also in the first chapter of this same book. Another important testimony we have in the tenth chapter of John. The Saviour says: "I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." The Jews certainly knew what he meant when he said, "I and my Father are one." And

they assert that he made himself God. Had they misapprehended him, he certainly would have corrected their error. If he was not truly divine, they were right in declaring him guilty of blasphemy. For the sake of truth he would have corrected them; but they were not mistaken in their meaning.

The prophets, as well as the apostles, furnish numerous testimonies concerning the character of the Saviour; and in these he is most explicitly called God. The scene at the burning bush—one of the most interesting scenes that have ever been witnessed on earth—presents a strong testimony in regard to the divinity of Jesus Christ. The Most High appeared to the humble shepherd of Midian, to declare his gracious purpose for the redemption of his afflicted Israel. (See Ex., chap. iii.) No case can be mentioned from the Scriptures in which the true God is more clearly spoken of, or in which the Divine Majesty more fully appears. Yet a little attention will convince us that the person thus brought into view with such great solemnity is Christ. He is called "The Angel of the Lord." The original expression, more closely rendered, is "The Angel the Lord," or "The Angel Jehovah." This term is very often applied to Christ, but never to the Father. "The Angel which redeemed me from all evil, bless the lads." (Gen. xlviii. 16.) Here the prophetic patriarch speaks of the Angel as his Redeemer, and he invokes his Divine blessing. The Angel, his Redeemer, was Christ. The Saviour is called an angel by the prophet Isaiah: "In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them: and he bore them, and carried them all the days of old." Here the Angel of his presence, which is the same as the Angel of the Lord, is said, explicitly, to have been the Saviour and the Redeemer of Israel. This can be none but Christ; yet the prophet calls him, as Moses does, "The Angel of the Lord."

Many passages might be adduced from the Old Testament in which the same expression is applied to the Redeemer. It is evident that "The Angel Jehovah" who appeared to Moses was Christ. The passage in Isaiah, which we have quoted,

illustrates the one in Exodus, now under consideration. Isaiah says: "The Angel of his presence saved them, and carried them all the days of old." Reference is here made primarily to what God did for them, in delivering them from the oppressions of Egypt, and bringing them to the heritage of Canaan—the same thing which the angel that appeared in the bush to Moses declared he would do. And, as it is clear, from what is said of him, that the angel mentioned by the prophet is the Saviour, the one seen by the shepherd of Midian must be the same.

The term angel is applied to Christ in Malachi iii. 1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." The messenger of the covenant is the same as the angel of the covenant; the terms angel and messenger signify the same thing. But the messenger, or *the angel* of the covenant, who came to his temple was Christ. "This is he that was in the Church in the wilderness with the angel which spake to him in the Mount Sinai and with our fathers." (Acts vii. 38.) Christ is the head of the Church. He is here called the Angel, and declared to be the same that spake to Moses on Mount Sinai. Paul said: "There stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul." (Acts xxvii. 23, 24.) Paul would acknowledge himself the servant of none but Christ, whom he here denominates "the angel of God." Though this expression, "the angel of the Lord," be often used in the Scriptures, it will be found, on a careful examination, to refer, in very many cases, to Christ; and when it does not, the meaning is ascertained by the connection, so that there can be little danger of mistake. This angel of the Lord called to Abraham to stay his hand; and, when he appeared to Moses, said of himself, "I am the God of Abraham, the God of Isaac, and the God of Jacob." The promise which the angel of the Lord makes to Moses of redeeming Israel out of all their afflictions, is subsequently renewed by the same person. Ex. vi. 7: "And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your

God which bringeth you out from under the burdens of the Egyptians." Here he calls himself the Lord God.

The following passages are from Isaiah: "Verily thou art a God that hidest thyself, O God of Israel, the Saviour."—"Who hath told it from that time? Have not I the Lord? and there is no God else besides me, a just God and a Saviour."—"Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Here, again, we find that the Saviour, the Redeemer, is called God, as his appropriate name; that by this he is distinguished from all false gods; and that he is declared to be the only God, and that there is no one beside him. Again: "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called."

In Hosea xiii. 4, we have this passage: "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me; for there is no Saviour beside me." The prophet Habakkuk declares, in his great affliction, though every other comfort might be taken from him, "Yet I will rejoice in the Lord, I will joy in the God of my salvation." The God of his salvation must be Christ.

From Moses and the prophets other texts might be selected, in which Christ is explicitly called God, with the highest marks of reverence and worship. Their testimony concerning the character of Christ the Redeemer, is equally valid with that of the apostles; for the Saviour says, in his Sermon on the Mount, in the commencement of his public ministry: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." By the law and the prophets, he means the whole of the Scriptures of the Old Testament.

Christ well knew that some in that day expected that the Messiah, at his coming, would set aside the authority of the scriptures of the prophets for the new dispensation, and that the same opinion would be held by many in succeeding times. On this account he makes use of the strong language con-

tained in the words to which we have just referred. He came not to destroy, but to fulfill; and, before the Divine authority of these sacred writings shall be set aside, heaven and earth shall pass away. Christ was the hope of the prophets as really as of the apostles. He says to the Jews: "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words." While the Saviour here assures us that Moses wrote of him, he teaches the truth, no less important, that those who do not receive the writings of Moses as of Divine authority, cannot be said to be believers in him. The Apostle Paul having spoken of many of the ancient saints who, in a variety of ways, evinced their faith in God, observes, in the eleventh chapter of Hebrews: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." The promises were those especially which refer to the coming and the work of Christ. Of these they were persuaded, and they embraced them.

It is thus testified of them in the same chapter: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." He that had prepared a city for the ancient saints, is the same holy Saviour that said to his disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

That the people of God, preceding and succeeding the incarnation of Christ, equally belong to him, is fully attested in the Epistle to the Ephesians: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord." The Church is built upon the foundation of the prophets as really as upon that of the apostles: both have the same foundation. It is written, in 2 Tim. iii. 16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all

good works." The apostle here refers to the Old Testament, and means to give his solemn testimony to its validity and Divine authority.

The digression is made to show that prophets and apostles belong equally to Christ: both have written of him, and to him they chiefly refer. The books of the Old Testament are declared by Christ and his apostles to be of equal authority with those of the New Testament; they are for our instruction. But to return.

Jesus Christ is called the great God in Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." About the application of the term, "great God," in this passage, there can be no doubt. He is called the true God, 1 John v. 20: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." This accords with the announcement of the Redeemer who appeared to Moses in the bush, and was with him on the Mount of Sinai. Ex. xxxiv. 6.: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." He is truth. Of a similar import is the declaration of the Pharisees to Christ, who were compelled by the power of evidence to make the unwilling concession, "Master, we know that thou art true, and teacheth the way of God in truth."

He is called the mighty God in the fiftieth Psalm: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Our God shall come, and shall not keep silence. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." This is clearly a prediction of the last judgment, and the judge, who is Christ, is called "The mighty God." See also Isaiah ix. 6: "For unto us a child is born, unto us a son is given: and the government shall be on his shoulders: and his name shall be called Wonderful, Counselor, The mighty God." This is one

of the most evident of the Messianic prophecies; and another prediction, clearly applicable to Christ, is found in Isaiah xlix. 26: "And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob."

Jesus Christ is also called Jehovah, a term which signifies being—simple, absolute, independent existence. Hence, no term can more fitly designate the character of the true God. The Jews considered Jehovah the incommunicable name of God, and unlawful to be spoken, except in the connection in which it is given in the Scriptures. That the utmost solemnity is attached to this Divine name is evident from the manner in which it is first revealed: "And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." (Ex. vi.) God thus reveals his great name, because he is about to show his terrible judgments upon Egypt, and his great deliverances for Israel. The name Jehovah is but seldom found in our English Bibles, though, in the original Hebrew, it is often used. It is usually translated by the word LORD, in capitals. When the word Lord is in small letters, the original is another word.

The name Jehovah is often given to each person of the sacred Trinity; but, in the few instances in which it is used by our translators, it appears to refer to Christ. "Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation." (Isa. xii. 2.) Christ is assuredly the salvation of his people. "Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength." (Isa. xxvi. 4.) Christ is the strength of Israel. "The salvation of the righteous is of the Lord; he is their strength in the time of trouble." (Ps. xxxvii.) This certainly points to Christ. Again, in Psalm lxxxiii: "That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." This Psalm is a prayer to the head of the Church: but the head of the Church is Christ.

We are not left, however, to any doubtful deductions on this subject. In the original Hebrew, the term Jehovah is often

directly applied to Christ. A most striking example is found in the sixth chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory." The term Lord in this passage is Jehovah. The Apostle John quotes a part of this vision and applies it to Christ. (John xii.) Certainly John knew who it was that Isaiah called Jehovah of hosts. And what an awful impression was produced upon the mind of the prophet when he had made this discovery of the Christ Jehovah. "Then said I, Woe is me! for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

Isaiah (chap. xl. 3) says: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." The evangelist Matthew says of John the Baptist: "This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John came to prepare the way of Christ. The prophet says it was the way of Jehovah. Jeremiah says: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." There can be no doubt as to whom the prophet referred. Jesus Christ is the righteous Branch of the house of David.

Zechariah also testifies: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." (Zech. xii.) The term Lord here is Jehovah; and in this chapter the prophet proceeds to present him as saying, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they

have pierced, and they shall mourn for him, as one mourneth for his only son." Who has been pierced by the inhabitants of Jerusalem? To whom shall they one day look and mourn? It is Jesus Christ. To him, and to him alone, this prophecy applies. The prophet here calls him Jehovah. He speaks as he was moved by the Holy Ghost. The term Jehovah cannot be misapplied, then, in this place.

ART. VII.—*The Christian Ministry of the Future.*

THE ministry of the past and of the present offer the world a subject of vast and weighty thought. Their influence upon the Christian era has been wide-spread and profound. Indeed, all well-informed minds know that the priests of all religions are the most powerful class of human society. This is true of Brahmanism, Mohammedanism, Judaism, Romanism, Protestantism—of every form of worship, from the besotted idolatry of Middle Africa up to the best cultivated, most intelligent, and devout piety of the Church of Christ.

The philosophy of this great fact is simple and reasonable. The ministers of religion deal with the mysterious things of the invisible world; and that deep sense of awe which pervades the soul in contemplating the unknown sphere of spirits, and particularly in worshiping God, attaches, more or less, to those whose vocation connects them so closely with that unrevealed state of being beyond us. This is true, to some considerable extent, in the highest advancement of Christian communities; and it is preëminently so of those countries and times where superstition has very greatly prevailed. The priests of pagan Greece and Rome, for example, and of all other nations where extraordinary cunning has characterized them, working by oracles and other means upon the imagination of the people, gained a predominance over them which is perfectly astonishing. The incantations of savage conjurers have so overwhelmed the little reason of the ignorant and

superstitious children of the forest as to lead them to believe the authors of the trickery to be in immediate communication with the Great Spirit, and, therefore, to be implicitly obeyed.

Now, there is great reason for all this in the impression that pervades the mind, throughout the whole human family, of the reality of a future state of being for man and of his connection with it somehow even here. Who are authorized to communicate with that unseen mode of existence, whether the mass of men at will or a favored few, by peculiar right, is a question which very much interests the thoughts of all mankind. Taking advantage of this fact, many men have managed, by superior skill in necromancy, or, in Christian lands, by the influence of prejudice, education, authority, or some other means, to impress the nations with a strong belief in their power and prerogative to open the way of converse with the spirits of the departed, and even with God himself. This result has been achieved with a personal view to glory or gain.

It is the interest of all such consummate manipulators of human weakness to strengthen their hold upon the credulity of mankind as much as possible. No wonder, therefore, that Ecumenical Councils should be assembled, and that lordly personages should propound, define, and promulgate, for the implicit and unhesitating acceptance of their followers, the dogmas of Immaculate Conception, Papal Infallibility, etc. That vast portion of the world's inhabitants, which is under the spiritual domain of the Pope of Rome, presents a most striking example of the influence of those who claim the sole function of opening and shutting the gate to "the land of the hereafter." The symbol of the keys is the peculiar sign of the rights and authority claimed by the Papacy in its relations to the spirit-world. None other may dare offer to the inquiring minds of sinful and miserable men the consolations of religion and the hopes of the gospel. The deluded followers of such blind guides believe, with an intensity of credence which is truly astounding, that their sacerdotal assumptions are veritable and inalienable prerogatives conferred by Jesus Christ our Lord. To what a fearful extent such unbounded trust in fallible men may lead, the history of mediæval and modern

Christendom most painfully exhibits. Assumptions in every conceivable form have marked the course of the Church of Rome. It has set up claims to regulate and control all civil authority, religious and political opinions, educational measures, scientific researches, domestic duties—in a word, every pursuit and relation of human society. The vaulting ambition and arrogance of that mighty hierarchy, in all these unwarranted exhibitions of authority, have been honored and vindicated by millions who have submissively bowed to its despotic rule.

To the ministry of the Protestant Churches are accorded the highest respect and confidence, and their teachings have greatly tended to mold the opinions and control the lives of multitudes. No other leaders and thinkers to-day address so large a number on the globe of the most intelligent, substantial, and upright. The work of Protestantism, in Christianizing, civilizing, and educating our race, has been, and is to be, done mainly through the instrumentality of its ministers. Modern progress, in all branches of thought, is vastly indebted to their culture, piety, and zeal; and the unprejudiced mind cheerfully acknowledges the fact. Wycliffe and Luther, Melancthon and Zwingle, Knox, Butler, and Baxter, and that great host which stands with them under Divine Providence in the great battle against ignorance, error, and sin, have their names permanently recorded in characters of living light. The grounds on which their potent and enduring influence rests are widely different from those on which stands that of any other class of the religious instructors of mankind. The purity, the sincerity, the fidelity, as well as the ability and evangelical consecration, which characterized their grand and beautiful characters, are the component elements of happy, general, and abiding moral power. They believed the Scriptures of the Old and the New Testaments to be God's infallible word spoken to mankind, and they recognized that word as the supreme court of appeal in all matters of faith and practice. Their religious experience arose out of this deep and genuine faith, and their lives were guided by the precepts and formed upon the models presented in the holy Bible. Their intellects were powerfully developed by

thorough and protracted study of biblical truth, and the whole range of thought, as it lay before them in that day, was at their command to educate every subject collateral to an enlightened and appreciative understanding of God's holy will and ways. Their natures seemed permeated with the force of the angelic gratitude and joy as expressed on the birth of the Saviour, and their lives earnestly responded to the minstrelsy of heaven: "Glory to God in the highest, and on earth peace, good-will toward men."

Considering these important and suggestive facts in regard to the exponents and defenders of the faith of the gospel, in the past, we are not so much surprised that the terrible assaults of infidelity have not battered down the fortifications of our holy religion. The truth, of course, is, that the Infinite Jehovah is the protector of the right; and, therefore, the Christian religion has not been overwhelmed. But the instruments of its preservation and extension being such as have been described, we feel assured that God has been working through them for the accomplishment of his glorious purposes. "The Bible, the Bible alone, is the religion of Protestants," is a sentiment which contains a central truth of the system of spiritual life which those noble characters illustrated.

Let us consider briefly the battle which those noble champions have fought in the defense, and for the propagation, of Divine truth, and this will lead us to the immediate point of this article. The struggle of primitive Christianity was not only with degenerate Judaism, with heathenism in its extreme types of bestiality, and with the Greek philosophy, but also with fire and sword, the cross, and every other instrument which the malice and ingenuity of human wickedness could devise. Following this arose the days of fearful heresy, under Arius and others, with their blighting influence upon the spirit of pure religion; then came the pretensions and corruptions of the "Man of Sin," Antichrist, with his wonderful and wide-spread power; hard upon whom pressed the false prophet of Islam, endeavoring to destroy the idolatrous worship of Romish and Eastern Christianity with his rallying cry, "God is One." All these and other enemies of the truth waged bitter and relentless war against the kingdom of God's

dear Son. A brighter day came with the Reformation of the sixteenth century; and that arose, at first, in clouds and storms; Christian contended with Christian; and not only the flash of fierce intellectual conflict was seen, but the dreadful shock of infuriated armies was heard and felt by all Europe, so that blood flowed like water from lavish fountains. Fearful and sanguinary was the baptism of the right. A day of peace has succeeded and spread its benign and beautiful radiance over a large part of the world. But Satan is ever engaged in concocting measures for the overthrow of the cause of Christ, so that the hydra of infidelity raised up its terrific heads to bite and devour the Church of God. The Protean shapes of unbelief cannot all be presented here, but certain distinguishing types are briefly noticed. The ribaldry and shocking blasphemy of Hobbes and Thomas Paine, accompanied with a pretension of introducing the Age of Reason, exhibited a peculiar and horrid spectacle of opposition to the mildness and simple reverence of the Christian faith. The influence of those men and their friends was powerful for a time, and worked fatal mischief in many minds; but their miserable lives and wretched deaths, together with the complete refutation of their slanderous attacks on Christianity, eventually turned the attention of men, in a very great degree, away from their pernicious teachings to higher and purer doctrines. The flashing genius and manifold accomplishments of Voltaire, whose pen was dipped in gall, and whose words of sharpest ridicule and burning sarcasm pierced and blistered wherever they fell, were prostituted for many long years to the work of pursuing the believers in Christ, like

"Some royal mastiff panting at their heels,
With all the savage thirst a tiger feels."

Wonderful powers were conferred on that singular man with which he might have blessed the world, for ages to come, and have gained for himself a coronet of spiritual and immortal glory; yet his soul seemed to gloat over the carcasses of the slain of the Lord's sacramental host. His principles and teachings deluged France in the blood of its own children, and spread misery and desolation over that fair land. His

influence has been felt by thousands beyond the boundaries of his native country, and their sad and fearful fates mournfully proclaim the perverted power of a gifted but faithless son of genius. Cowper, in his "Truth," presents a vivid picture of the mighty arch-infidel:

"The Frenchman, first in literary fame,
(Mention him, if you please. Voltaire? The same.)
With spirit, genius, eloquence supplied,
Lived long, wrote much, laughed heartily, and died;
The Scripture was his jest-book, whence he drew
Bon-mots to gall the Christian and the Jew.
View him at Paris in his last career;
Surrounding throngs the demi-god revere.
Exalted on his pedestal of pride
And, fumed with frankincense on every side,
He begs their flattery with his latest breath,
And smothered in 't at last, is praised to death."

Yes, a grand and impetuous nation worshiped at the shrine of his intellectual splendor, and, under the magical spell of his masterly powers, trampled the Bible in the very dust, and wrote on the tombstone of their departed friends, "Death is an eternal sleep!" Surely the triumph of wit, hatred, and infidelity, was never so complete; and certainly the Christian religion could not rise from so direful a prostration as it suffered at the hands of that great intellect and his enraptured followers. The blow was undoubtedly heavy and stunning, and the fallen form of Christianity seemed almost lifeless, but

"Truth crushed to earth will rise again."

And rise it did, with renewed strength and clearer vision, and girded itself afresh in the might of the Lord for the battles of the future.

Hume and Gibbon represent another powerful class of unbelievers whose attacks upon the doctrines and facts of the Bible have been malignant and tremendous, but, in some respects, more insidious and dangerous than the mockery of Tom Paine or the sarcasm of Voltaire. They are authors of standard works of history whose style is embellished with all

the graces of elegance and learning. To them the youthful minds of thousands have constantly turned from year to year for their glowing periods, scholarly finish, and historical lore. "The Decline and Fall of the Roman Empire" is justly regarded as one of the grandest monuments of human genius. Its pages are laden with the rich spoils of vast libraries, accessible only to the few. Its philosophic conclusions are, in many instances, examples of profound and independent thought; but there runs through it a vein of subtle and poisonous skepticism which is scarcely detected by the unwary reader. The venom is so gently and sweetly communicated that the mind is unaware of the draught it has taken, until subsequent reflection or deep experience develops its mischievous tendencies—just as it is with the traveler amid the low lands of the tropics, where magnificent forests, brilliant skies, sparkling waters, warbling birds, beautiful flowers, and apparently pure atmosphere, delight the senses and fix the attention; while deadly malaria is, insensibly to him, pouring into the system with every act of respiration. Such is the fact, also, in Hume's "History of England," as well as in all his other works. Gibbon imagined that he could account for the success of the religion of Jesus on purely natural principles, and, therefore, that he would sap its entire foundations. No one, truly, could have made a grander or more philosophic effort. But to see how perfectly foiled he was, together with all his coadjutors in the same dreadful work, let any one turn to "Barnes's Notes on Revelation," for example; and, on a careful perusal, he will behold the very instrument intended to pierce the heart of Christianity turned with double skill and force against the vital parts of infidelity. And Gibbon, the master of historic erudition, who thought, in the pride of his intellect and acquirements, that he could destroy the kingdom which God had originated and established, has really become an unwilling and mighty witness for the truth of our holy religion.

The vast world of Archæology has been explored by diligent unbelievers in quest of testimony against the scriptural records. The antiquities of all countries have been held up to the view of men wherever a doubt could be made prominent, even on the slightest grounds. Volney, in his "Ruins,"

and other productions, conceived that he had struck an irresistible blow at the body of Holy Writ. Others have rendered ready assistance in the same direction of unsanctified labor. The Egyptian hieroglyphics have been fully read to the listening ear of the world by the searching eye of Champollion, and the dust of many centuries has been brushed by Layard from the entombed slabs and marble columns of Nineveh and Babylon, and their long silence broken by the corroborating testimony they give to the truth of Old Testament history.

Studies in Astronomy and Geology have been ardently pursued with a principal purpose, it would seem, in many instances, of finding sidereal proof of the falsehood of Moses and the prophets, of Christ and his apostles, and of inducing the very inanimate rocks of earth's manifold strata to confound the believers in a Divine revelation. At this point the language of the great English barrister, Lord Erskine, may be properly quoted. "Newton," says he, "was a Christian—Newton, whose mind burst forth from the fetters cast by Nature upon our finite conceptions—Newton, to whom science was truth, and the foundation of whose knowledge of it was philosophy—Newton, who carried the line and rule to the utmost barriers of creation, and explored the principles by which, no doubt, all created matter is held together and exists." Yes, the profoundest revelations of the heavens above, as well as of the earth beneath, have not declared the Christian religion to be a "cunningly-devised fable." Our own country has brought competent witnesses for the truth, in its Hitchcocks and others whose researches have tended to engraft more and more the faith of our Saviour upon the mind of universal man.

German rationalism has poured its flood of metaphysics upon the world, and seemed destined to overwhelm and destroy the positive faith of the Church. But the multiform and contradictory phases of its philosophy have again and again been demonstrated to be "philosophy, falsely so called," of which the world was solemnly warned by the Apostle Paul. The heresies and errors of the present are numerous and dangerous, and they require earnest, scriptural, and competent handling on the part of the orthodox ministry and Church.

They, as well as the more open manifestations of unbelief, have been repeatedly and judiciously exposed and refuted, and yet they return upon the world in all manner of forms, with various degrees of merit—in book, tract, magazine, novel, biography, history, as well as through the pulpit.

After all the war of ages, as presented by this rapid survey, the promise of our divine Lord has not been rendered null and void. "The gates of hell" have not prevailed against the Church of Jesus Christ, notwithstanding the ever-varying and immense exertions of Satan and his allies to demolish the holy superstructure. It has stood the long and fearful test of direful commotion, suffering, and strife, and it is to-day fair and beautiful in appearance, undecayed, and substantial in condition, and promising a glorious home and security to all who will humbly believe in the future.

But now that word "future" brings us to our subject, and it may be reasonably asked why we have chosen to seek lessons from the history of the past rather than to take the horoscope of the future. The reason is plain. The abundant, intense, and varied experience of former times in the life of the Church, and especially of its ministry, enables us to determine with much clearness the probable temper and work of coming years. One thing is found to be universal in all ages; that is, that the Church is militant. The millennial glory may reveal a period in which no open and combined opposition to Christ shall appear. But that will doubtless be ushered in against the fierce hatred and strenuous efforts of numerous and determined foes. A great and terrible battle will have to be fought before the arrival of that transcendent day. The existing state of the world exhibits elements of a conflict which, like an earthquake, may shake the foundations of Christ's spiritual building. The status of the Church of Rome, the unsettled condition of governments, the rapid progress of international communication, bringing the mixed populations of earth into immediate contact, the unexampled activity of all human energies, the growth of the sentiment for universal education, and particularly the vast and curious developments of science, present some of the questions of the future which are full of vital interest in determining the destiny of the world.

Science is prying into the origin, nature, history, relations, causes, and results of all things. The battle that is coming will doubtless be upon the field of the sciences. It is even now begun, and some severe blows have been struck at the doctrines of simple faith contained in the word of God. Intellects of wondrous power are engaged in investigating the facts of natural science, and without regard for the truth of the Bible. Those astute and vigorous minds are pushing inquiry to the utmost possible development, and they rejoice in, and herald abroad, every new discovery or additional relation of things, however startling. Their enterprise and persistence in thought and experiment are, in the highest degree, commendable. They set a noble example to the lovers of biblical truth. Take such characters as Huxley, Tyndall, Darwin, and others; the zeal, perseverance, and acumen which they display are truly admirable. The fruits of their labors are rapidly appearing, and public attention has been very largely called to their recent revelations in science. Among the new publications is one entitled "The Descent of Man," by Darwin, which is considered as presenting one of the most peculiar results of modern research. In this book, man is held to have descended from a species of apes. Two passages from this work are here introduced to give an idea of the theory of the author, and to present his view of the future of scientific knowledge. "No one," says he, "can at present say by what line of descent the three higher and related classes—namely, mammals, birds, and reptiles—were derived from either of the two lower vertebrate classes, namely, amphibious and fishes. In the class of mammals the steps are not difficult to conceive which led from the ancient Monotremata to the ancient Marsupials, and from these to the early progenitors of the placental mammals. We may thus ascend to the Lemuridæ, and the interval is not wide from these to the Simiadae. The Simiadae then branched off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the universe, proceeded." Thus we have it clearly stated that man, according to his natural history, as the learned say, is the regular descendant of some inconceivably low order of creatures be-

low the kingdom of the fishes. He stands now at the head of the visible creation, its "wonder and glory;" but the time was, this author informs us, when he was a slimy, crawling animal of the most contemptible nature.

Does any one think, because of the apparent ridiculousness of such a theory, that it may never be of sufficient importance to demand the serious attention of the defenders of the Mosaic cosmogony? Man, according to the Bible, was the direct result of an immediate act of creation. "God created man in his own image—male and female created he them." This is the faith of all true believers in the word of God; but it is contradicted outright by the *theory of development* taught by Darwin and others. And this brings us to the second extract from our author: "The time will before long come when it will be thought wonderful that naturalists, who were well acquainted with the comparative anatomy and development of man and other mammals, should have believed that each was the work of a separate act of creation." In other words, he announces that all intelligent men will, in a short time, utterly discard the Bible history of the creation of man. The issue is openly and boldly made. Now, it is a question of prime concern to the Christian ministry, and to all men, whether this *prophet* is sent from God, or whether a spirit of darkness is speaking through him to deceive the children of men. The boldness and confidence of the man appear strange indeed to pious hearts; but those characteristics will certainly impress and delude many. The ministry must be prepared to enter the fields of investigation which this author and a multitude of others are cultivating so assiduously, and sow the seed and reap the harvest of Divine truth therein. There should be no fear in the hearts of the leaders of the Lord's host, but there should be deep and generous culture. As the education of the masses increases, the audience of the learned grows larger and more influential. The ministry must be able to command the attention of the listening and reading thousands, or then give them over to the tuition of those whose intellect, energy, and love are consecrated to the demonstrations of unsanctified science.

The example of St. Paul, in meeting and so successfully

copied with the most powerful adversaries of Christian doctrine, both among the philosophers of Greece and the rabbins of Judea, offers the ministry of all ages a strong incentive to "contend earnestly for the faith which was once delivered to the saints." And as infidelity has ever since, in multitudinous forms, been answered and silenced in its attacks upon true religion, so, we believe, the new phases of unbelief can be met and thoroughly refuted. But no empirical labor can accomplish so signal a result. If the history of the future shall prove to be as glorious for the Church as have been the scenes of the past, earnest, profound, commanding piety and knowledge must distinguish the advocates of the truth of God.

More than a century ago, President Edwards, writing of the last days, as indicated by the Saviour's words and the vials of St. John, said: "It will be a *very dark time* with respect to religion in the world. Probably there will be a great opposition, by subtle disputes and carnal reasoning, persecution, virulent reproaches, craft, and subtlety. The devil now doubtless will ply his skill, as well as his strength, to the utmost." This, we believe, indicates the character of the contest coming upon the Church. The weapons of skill will predominate in the conflict, and a most surreptitious attempt be made to accomplish that through the press, the pulpit, and the lyceum, which could not be gained, in past times, by fire and sword, open heresy and bold infidelity, historical learning and rationalistic philosophy, or even by calumnious ridicule and withering sarcasm. Let the officers of the sacramental host, under "the Captain of our salvation," ever remember that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

TITIN TEN TITIN.

ART. VIII.—*"I am that I am."*

IN the third chapter of Exodus we have the record of the call and the commission of Moses to bring forth the children of Israel from Egypt, and to lead them to the land of Canaan, to take possession of it, in accordance with the promise made by the Almighty to Abraham, Isaac, and Jacob. The mind of Moses seems to have been filled with doubt, not only with respect to his ability and fitness for so important an enterprise, but also as to whether the Israelites would receive him. It had been more than two hundred years since Jacob had gone down to the land of Egypt to sojourn. During this time we have no intimation that God had interposed, in any special manner, in behalf of the chosen people. Though they had increased in numbers more rapidly than any other people on the face of the earth, yet, politically, it had gone ill with them. No longer were they free, and allowed to pursue the active vocations of their fathers, laboring for the maintenance of their families and an increase of wealth; but, as serfs, they were reduced to the rigors of an Oriental servitude. Under the lash of relentless task-masters they labored from early morn till the twilight of evening, under an almost tropical sun, making brick, quarrying and cutting stone, and erecting to false gods those temples which constituted the pride of the Pharaohs, and are the wonder and admiration of the world to the present day. Though often, by tradition, they had heard that the land of Palestine was their inheritance, and that it was assigned to them by the Omnipotent Creator, yet so long had he tarried in his appearing to put them in possession, while so often, in the solitude of the night, they had sighed for deliverance from their bondage, and dreamed of the sweets of liberty in a land flowing with milk and honey, that it seemed to be too much for poor, frail human nature. Not only no deliverance had come, but additional burdens were laid upon them. Infidelity had taken possession of their hearts. Hence, when the inquiry was made of

the Lord who it was that proposed to give them deliverance, what was the name of him who had commissioned the leader to conduct them forth from the land of bondage, the reply was in the forcible language given as the caption of this article, translated, in the authorized English version, I AM THAT I AM; in the Vulgate, EGO SUM, QUI SUM; and in the Septuagint, ἐγώ εἰμι ὁ ὢν.

There are reasons, in addition to the one before given, why God on this occasion should announce himself to the chosen people by a new name. It was customary frequently to give a new name, or an additional title, to individuals when any thing remarkable transpired in their history, especially if thereby they sustained a new relation to God or to their fellow men. When God renewed his covenant with Abram, declaring to him that he should be the father of many nations, in token of the greater blessing thus conferred upon him, his name was changed to Abraham. When it was made known to Sarai that she should become a mother, and that, through her son, manifold blessings would come to the nations, her name was changed to Sarah. When Jacob wrestled with the angel of the Lord and prevailed, he was named Israel. Esau was called Edom—Reuel, Jethro. So with the apostle to whom our Lord gave the surname Peter, a rock; though he did not exhibit fully that he was entitled to such a cognomen till after the resurrection. The leading reason for this change of name—the giving to an individual an additional one—was that names were significant, and served to point out some characteristic or peculiarity of the person, some prominent trait in his character, or some marked event in his history. Since these might occur with finite man, how much more with the infinite and eternal God! Hence his name, among primitive people, became manifold as the different aspects of his all-perfect character were brought to view. When his antecedent eternity and his absolute independence are contemplated, he is called Elohim, the Everlasting. When he was regarded as a personal, a free God, manifesting himself to an intelligent universe by the works of his creative power, he is called Jehovah, the Author of all things that exist. When his attributes which preëminently set him

above all created beings come into view, his name is El 'Elion, the Most High God. Or if his omnipotence is clearly set before the mind, his name is El Shaddai, the Almighty. But again, Moses had no need to ask the name by which God was commonly known. He was a worshiper of the true God, and hence he knew the title usually applied to him by his people. God had, from time to time, announced himself to the ancestry of Moses, and therefore, in putting the question, did not have reference to any of the former names of God. Hence the name, in the conception of Moses, was the title which the present aspect of God toward his people would most clearly designate the new relation; or, in other words, "What is the principle of thy being or movement of thy will which is now to display itself to thy people?"

Prof. Bush says: "The people were well aware, by tradition, that, whenever God had been pleased to honor any of their ancestors with a new revelation, it was his wont to assume a new characteristic denomination, expressive mainly of that attribute which served as a security for the fulfillment of the promise. Moses took it for granted that, on an occasion so momentous as the present, they would expect the announcement of some new and appropriate name which should carry in its import a kind of pledge for the performance of all that he was pleased to promise." Prompt is the Lord in meeting this new difficulty which presented itself to the mind of Moses. An immediate reply is a new name, differing in some respects, in meaning, from all his former titles—a name making himself known *to be*, by giving *being* to the promise made to Abraham centuries before. Thus Moses is assured that the Israelites will soon find that God *is* by the acts which ~~he~~ will perform in their behalf; hence the infidelity of their hearts will be removed, and they will settle down into a calm, serene faith, which leans upon the promises of a covenant-keeping God. Farther, the use of the first person expresses a sentiment that will animate the people with a new hope and a firm resolution. It is not, therefore, a mere name, but a "word of moral power fitted to stir the heart and meet the present occasion."

If the above sentiments be correct, then the English expres-

sion of the name, *I am that I am*, is not correct. This any being can truthfully affirm of itself. It is merely a declaration that God is what he is; but it gives us no information as to what he is. Surely such an expression applied to the Creator is trivial. By biblical scholars it has been rendered in two ways: First, I AM, because I am; second, *I am that which I am*. The English version, I AM THAT I AM, probably means the same as the second. A serious objection to this is, that it takes a whole sentence to be the name. Upon a careful examination, it seems to me that the first word EHYEH—I AM—is the name, and the latter part of the sentence renders a reason for, and points out the appropriateness of, the name. That the first word is the name, and that the other two words form no part of it, is evident from the latter part of the verse: "Thus shalt thou say unto the sons of Israel, EHYEH—I AM—hath sent me unto you." Another objection is that it lays stress upon that which is no part of the name, thus confusing the idea. Such an idea as *I am that I am*, declared on so important an occasion by the Almighty and Ineffable God, was not fitted to implant confidence in Israel, or induce persuasion in their minds. Again, the sentence thus translated does not express the idea of *Ehyeh*, which is the name given in the last part of the verse. This view of the subject affords good sense. It finds in the answer of God the new name and the reason for it. The sense is the same, whether we translate אני since, for, or because. Another advantage is that, in the two parts of the verse, it gives the same name, and in each the same sense. My name is I AM, for I am. This translation comports with the Hebrew structure and with the Masoretic pointing. The Masorites seem thus to have understood it; for a pause is inserted by them after the first word, thus: אני .

A critical examination of the verb אני will show that, when an intelligent being is the subject, it does not refer to abstract existence, but to the being as active and obvious to the senses. This is well illustrated by its use in Gen. i. 2, which is thus rendered by Dr. Murphy: "And the earth had become a waste and a void, and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the water." The verb is in the perfect tense, and hence denotes

that the confusion and emptiness had run their course and become a settled thing. According to the idiom of the Hebrew language, even if the verbs were not expressed, the sentence would be complete, and would be rendered, "And the land was waste and void;" but, with the verb expressed, it means something more, and hence the propriety of translating it, "had become." It implies that the land which first came under the cognizance of primeval man may not always have been a scene of desolation, but that some catastrophe had brought about such a state, and that there was a time in which it progressed, but its course had run when the Spirit of God was brooding over it as described by the sacred penman. The sentence, therefore, does not describe the condition of the land when it was first created, but only intimates a change that may have taken place after its creation. The verb applied to the Eternal does not imply absolute beginning, or any essential change of being, but, in engaging in a new course of action, as manifesting the agent to have being. But the form *אֶהְיֶה*, Ehyeh, is future. It denotes the incipient stage of an action, and means "*I go to be*;" that is, I am about to prove myself to be by an action which is noticeable. With respect to the chosen people, heretofore I have *promised*; but now I am going to *perform*—going to fulfill my promise. The verb should be the first person, for the Speaker is naming himself, and with all the emphasis of his personal identity. Taking this view of the subject under consideration, "it is obvious that this was a strikingly significant and appropriate name for Moses to bear to the people, as it announced a present God, come down to fulfill his covenant and perform his promise to the afflicted descendants of Abraham, Isaac, and Jacob." Prof. Bush, in his comment upon this name, says: "It properly denotes the underived, eternal, and unchangeable existence of the great Being to whom it is applied, carrying in it also the implication that he, in distinction from all others, is the one only true God, the God who really is. It implies, moreover—as founded upon the immutability of the Divine nature—the certain and faithful performance of every promise which he had uttered, so that whatever he had bound himself by covenant to do for Abraham, for Isaac, and

for Jacob, he pledges himself, by the annunciation of this august title, to make the same good to their seed."

In the contemplation of the subject before us, the mind naturally reverts to the words of our Saviour: "Before Abraham was, I am." The expression is so strikingly parallel with the one by which Jehovah revealed himself to the covenant people, that we cannot resist the conclusion that there was, in some manner, an essential identity in the two speakers. Whatever Jehovah designed when he said to Moses, Say to the people, "*I am* hath sent me to you," our Saviour meant the same by saying, "Before Abraham was, *I am*." And this was the interpretation of his words by the Jews; for they immediately took up stones to stone him for blasphemy, for, according to their view, he was guilty of the highest blasphemy in appropriating to himself the incommunicable name of Jehovah.

ART. IX.—*The Foreknowledge and Decrees of God.*

IN the investigation of Bible truth, it is of the first importance that we rid ourselves, as far as can be, of all preconceived opinions. We should investigate, not to establish ourselves in any given position, but to know what the truth is. Nor should we engage in this as in a vain pursuit, or a hopeless undertaking, but with an unwavering conviction that the truth may be known. God is truth—the center and circumference of all truth. Every truth is but an emanation from him; and hence it is appropriately and beautifully said, "Thy word is truth;" for it emanates from him—is given by inspiration. God is one. Then, since all truth flows from him as its only source, all truth must be a unit. No more can one part of God's word be at variance with any of the other parts than can one part of a mathematical problem, or demonstration, be contradictory of the other parts. In our investigations, therefore, if we find a deduction of ours in

conflict with any portion of God's revealed will, we may rest assured that we are wrong. Nor does it relieve the question to admit that all the parts are true, while we consider them as incomprehensible to finite minds, and irreconcilable among themselves.

The Scriptures were not only given by inspiration, but are profitable for instruction. God did not need them as a rule by which to govern us, but they were given for *our* instruction. How shall we be instructed by them, if to us they are at war with themselves? We may—we should—see and understand their oneness. Nor should we, in our desire to know the truth, be intimidated, lest we come into conflict with the opinions and teachings of the good and great—with formulas that have long been promulgated. If we are to yield obedience to creeds on account of their age, then have we little use for the Bible, except as a kind of accompaniment, and we may complacently bow to Rome and declare for the supremely ridiculous dogma of Papal infallibility. If the productions of men are infallible, surely they must be infallible themselves.

But suppose we allow that we should not, or need not, investigate for ourselves, to whom shall we go for light in reference to the foreknowledge and decrees of God? Some divines teach that God does not know certainly and definitely who the individuals are that will be finally saved; others teach that he does know, and that he knows *because* he has unalterably and unconditionally decreed that they shall be saved. Are we shut up to the necessity of embracing either of these positions? Is there no *via media*? The first is shocking to every conception of God. We feel utterly unwilling to adopt any theory, to maintain which God must be shorn of the perfection of his attributes. Can it be that God is the author of all the machinery of this vast universe, that he adjusted all the parts, each to each, with mathematical precision, and yet is ignorant of what will be the result? that he is sufficiently wise to create a cause, but ignorant as to its effect? Is God sufficient to make man, but not to know what man would do? Some, however, tell us that God could have known who would believe, and, consequently, be saved, but that he chose not to

know. What theology! Then did he not *know* what it was that he did not wish to know? What a poor appreciation of the character of God! When shall we be delivered from pride and prejudice, and behold his character in all its faultless splendor, and in the glory of its perfection?

"God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." "T was he who in the beginning spake, and, moved by that Divine command, all chaos trembling moved, and worlds on worlds into being sprang." He is a God of worlds—a God of atoms! Nothing is so vast that he does not compass it; nothing so small that he does not watch over it with tender, paternal care. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "Now unto the King eternal, immortal, invisible, the only wise [*σοφός*, infinite in wisdom] God, be honor and glory forever and ever." He knows the end from the beginning. "Known unto him are all his works, from the beginning of the world." It is an essential characteristic of himself to know every thing that may, or can, ever possibly transpire. To argue that he cannot, and does not, penetrate the veil that shuts us out from the future, is to lower him in the estimation of all pure intelligences, and is, in fact, to destroy his divinity. "He knows all, independently, distinctly, infallibly, and perpetually." "One day is with the Lord as a thousand years, and a thousand years as one day." The theory, therefore, that God, either from want of ability, or from choice, did not know the believer distinctly and definitely by name, from all eternity, is not to be accepted.

The other theory is alike shocking to our conceptions of the character of God. The first robs God of the excellency and glory of the perfection of his wisdom; the other as strangely robs him of the exercise of this attribute according to any known or conceivable law of intelligence, and forces him to know things under the fatal power of an anterior decree.

President Edwards will doubtless be received as good authority on this point. He says: "The foreknowledge of God will necessarily infer a decree; for God could not foreknow that things would be, unless he had decreed they should be; and that, because things would not be future, unless he had decreed they should be." Thus the wisdom of God is held in abeyance, until this strange, inexplicable decree has fixed all the coming events of the future; and then, and not till then, can God, though infinite in wisdom, know what those coming events will be. Surely nothing but the befogging influence of a false philosophy, or an insatiate desire to maintain "time-honored standards," could lead such giant minds into such metaphysical (is it too much to say?) absurdities. We reject this as being utterly at variance with the commonest reason and all the known and conceivable laws of mind, as well as antagonistic to the plainest teaching of the Scriptures.

It may be reaffirmed that God knows all things, because it is essential to him to know every thing. He would not be God were there any thing that could possibly transpire, upon any conceivable conditions, which he did not know. But does God's foreknowledge necessitate his decrees? So far as we are capable of understanding, it does not. Has God, then, by his decree of election, predestined some men unto everlasting life, and foreördained others unto eternal death? Here again we are confronted with two antagonistic theories. One affirms, and the other denies. Is it inevitable that one or the other must be accepted? Is there no more excellent way? So far, however, as the simple affirmation is concerned, we do most heartily accept it. That God did, at some time, and in some way, elect a certain and definite portion of mankind unto everlasting life, is a proposition so distinctly stated in the Scriptures that it is a matter of wonder that any Bible-student has ever seriously questioned it. The passages, however, which so distinctly and explicitly teach this doctrine, have been explained by some so as to teach only the election of nations or communities to certain privileges. Were we to grant this—which we do not—what relief would it give to the advocates of the general election idea? They are exceedingly jealous for the character of God, lest he be charged with the

very grievous sin of partiality; and hence the necessity, as they say, of rejecting the doctrine of the election of individuals. Now, if God elects certain nations to gospel privileges, and, at the same time, withholds these privileges from other nations, it appears to me that they have, according to their own construction, the charge of partiality fully made out; and I am not prepared to decide that partiality toward nations is any more excusable than it would be toward individuals.

But some go even so far as to challenge the justice of God, if the doctrine of election be true. Who of us can claim the favor and blessings of God and a home in heaven, or even the offer of such a home, on the plea of justice? Does not all the race richly deserve everlasting banishment from God, and from the glory of his presence? Was not our obedience fairly tested in Adam? Did we not all "sin in him and fall with him in his first transgression"? Did justice demand of God a remedial system? Is it not all of grace and not of debt? Would not the justice of God have forever remained untarnished, had he left us in the state of sin and misery in which we, by our own free and untrammelled choice, had placed ourselves? Which one of the fallen sons of Adam would have stood up in that great and notable day of the Lord and charged him with injustice, because he had not provided him a Saviour? But we may leave it to others to make the most of this impious charge of injustice. It is made against God, and not us.

As has been already said, it can be stated, with positive scriptural authority, that God did elect or choose some men to life everlasting. There are no passages, however, which declare, in so many words, that the number so elected is definitely and unalterably fixed, without the possibility of increase or diminution; yet there are many which fully authorize us to believe that such is the case. The Saviour says: "I know whom I have chosen." Paul says: "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." "I am the Good Shepherd, and know my sheep; and my sheep hear my voice, and I know them." "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." All these passages (and

many more might be added) plainly and explicitly teach that God has a definite and distinct knowledge of all and every *one* who does, or will, trust in him. So that one can heartily subscribe to the article: "God did elect to salvation all true believers in Jesus Christ, and this election was perfectly definite as to person and number." But when did this election take place? We are not left to conjecture on this point. In the language of the apostle: "According as he hath chosen us in him before the foundation of the world. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth. Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Could language be more emphatic? We will not add more. These will suffice to show that this electing or choosing took place before the foundation of the world—from the beginning—before the world began. We certainly have, then, scriptural authority for believing and teaching that all those who will finally be saved in heaven were chosen unto life before the worlds were made.

Besides, this must necessarily be so, from the infinite perfection of God's character, which has been already noticed. He can have no purpose to-day which he has not always had; else he is mutable. How, indeed, can it be conceived that there could be any new purposes, designs, or plans, arising in the mind of an Infinite Intelligence? Indeed, if he has any new designs, he is either defective in knowledge or unsettled in purpose; that is, he was unable to foresee the result of man's free agency in the matter of life and death, when the offer of life should be made in the gospel of his Son; or, if he knew the result, then he was unable to foredetermine what he would do with his creatures, until they had actually lived and acted in the premises, either of which is altogether incompatible with the nature and character of that high and Holy One who filleth immensity, who is from everlasting to everlasting, without variableness, or even the shadow of turning—who is the same yesterday, and to-day, and forever.

This doctrine is so conformable to Bible teaching, and, withal, so reasonable, that we almost wonder that any Bible-student has failed to discover it. And then it is so encouraging to the trembling believer, that we do wonder that any are disposed to reject it. How consoling the thought that God's purpose to save me is not a fortuity, not an after-thought, but that it is eternal!—that God thought of me, poor unworthy me, far back in eternity!—that he so loved the world, so loved me, from eternity, as to give his Son that I might not perish, but have everlasting life! It is claimed that the Bible teaches that men are elected to salvation when they believe, and at no other time. One of the main passages used in support of this position is the following: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." This has no bearing whatever upon the point under consideration; it simply teaches that men do not receive a personal application of the benefits of the atonement, by the effectual working of the Holy Spirit, until they do exercise faith in Jesus Christ—that God does not confirm Christians, by the gift of the Holy Spirit, as the earnest or seal of their election to salvation, until they do actually believe. But what has this to do with the date of election? God may have elected all who are to be finally saved unto life, from all eternity, and yet may not have given them the earnest or seal of their election until they believe. And we think we have shown most conclusively that he did so elect them. Nor is there a single passage that bears directly or indirectly upon the question, that does not fully agree with those we have already presented.

But to proceed a little farther, let us ask, How were those who are to be finally saved elected? Upon what was the decree of election predicated? This subject should not be approached in a spirit of self-sufficiency; the mind and the heart should be solemnly impressed with the infinite perfection of the character of that God with whom we have to do. The magnitude of the subject will be readily acknowledged when one undertakes to inquire into the manner of God's existence or the causes moving him to action. If God elected

some men unto everlasting life, as it has been already seen that he did, there must have existed in the Divine mind some reason for thus purposing to save such from death and hell; for since he is infinitely wise, he would not, he could not, act without sufficient cause. What this cause or reason was has been the earnest inquiry of the good and wise for ages past, and has been the fruitful source of controversy. The Westminster divines tell us that it was *merely* for the manifestation of God's glory that some men and angels are predestinated unto everlasting life, and that God, according to his eternal and immutable purpose, and the counsel and good pleasure of his will, hath chosen *these* in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.

The writer would not knowingly detract the least particle from the independent sovereignty of God; but he has never been able to understand how it is in any way dishonoring to God to allow that, in the government of his creature—man—he is himself governed by the plainest dictates of reason and equity. It appears more consonant with his nature and character to suppose that he purposed to create this world, and, in his own good time, to people it with intelligent beings, and to endow these beings with liberty and ability to choose between good and evil, between life and death, between heaven and hell, and that he farther purposed to reward them according to the deeds done in the body, whether they be good or bad. Since God knew from the beginning what would be the decision of each particular individual in the matter of life and death, it seems perfectly natural and reasonable that he should have elected those who believe unto everlasting life, and ordained those who believed not unto endless death. But however plausible and reasonable this might appear, it should at once be surrendered, if it does not conform to the teachings of the Bible. This it does, however, in every particular, so far as I am capable of understanding.

Before proceeding to notice the scriptural authority for this

position, it is proposed to show from the Bible the causes for which God has rewarded and punished men in this life. Unto Adam he said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Now, it does seem that it was not *merely* for the manifestation of God's glory, nor simply according to the good pleasure of his will, that this curse was pronounced upon Adam, but *because* he had disobeyed the command of the Lord. To Saul he said: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." No doubt the glory of God was manifested in the rejection of Saul; but it was *because* he rejected the word of the Lord, that he was rejected from being king. If the teachings of the Westminster divines be true, it would have been more in accordance with God's plan, and, in fact, truth would have required him to have said to Adam and Saul: Ye have disobeyed and rejected me according to the secret counsel of my own will and my eternal decree concerning you, and now I do punish you "to the praise of my glorious justice!" If this is not the inexorable logic of the "time-honored standards," then words have certainly lost their significance, and sentences are as the empty visions of the night. But hear the declaration of the Lord in reference to his servant Abraham: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is by the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." In vain do we look for an intimation that this blessing was pronounced upon Abraham, according to any secret purpose of God, "to the praise of his glorious grace;" but it is distinctly stated that it was *because* he had obeyed the voice of God. When about to destroy Sodom, God said: "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a

great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord." Now, the condition upon which God is about to make this revelation to his servant, and upon which Abraham is to be chosen the father of a great and mighty nation, is a *future* and *foreknown* condition. "*For I know him,*" etc. Many similar passages might be adduced, but the above are certainly sufficient to show that God rewards men for obedience and punishes them for disobedience in time; and, from the immutability of his character, we would very readily and naturally conclude that he would be governed by the same rule in rewarding and punishing them through eternity.

Even if there were no light thrown directly upon this subject in the Bible, our own reason, the nature and character of God, and his dealings in providence with his creature man, would all lead us to believe that the decree of election was not enacted *merely* for the display or manifestation of God's glory, but that it was conditioned upon the act of the creature. What a useless appendage to our moral nature is conscience, if this purpose of God to save the elect and damn the reprobate is altogether independent of the creature, "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto"! As well put conscience into a clock to make it a good time-piece! And yet men do feel that they are rejecting Christ when offered to them; they do feel that he is freely offered to them; they do feel that they are personally responsible. Poor deluded creatures! they cannot realize that their actions are all necessitated; and yet necessitated they must be, if "God has from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably ordained whatsoever comes to pass." As well might we contend that two bodies can occupy the same space at the same time, as that two propositions, which do emphatically and essentially contradict each other, are both true.

How repulsive to every conception of the nature and char-

acter of God is this doctrine of unconditional decrees! How effectually does it deaden Christian ardor! Suppose we think for a moment of a company of missionaries leaving their native homes for heathen lands. The vessel has weighed anchor; and, high above the white sails is unfurled the banner of the gospel, inscribed on one side with, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else;" and on the other side, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." See the company all seated together, and, as their hearts heave with warm emotion, they sing,

In the desert let me labor;
On the mountain let me tell
How he died—the blessed Saviour—
To redeem a world from hell.

Imagine the effect, if you can, reader, when they are told, for the first time, that, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death;" and, furthermore, that "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." Would it not take a Westminster divine some time, while preaching about the ordination of means as well as men, and the praise of God's glorious grace and glorious justice, to revive their sad hearts and excite once again their earnest enthusiasm? How naturally would they look out to their banner and read the glorious inscription, "Look unto me all ye ends of the earth, and be ye saved." And yet here we are taught that only a part can be saved. Why, then, does God send us out to extend this deceptive invitation? And why does he encourage sinners to come, with the assurance that they may be saved, when he has *unchangeably* designed that they shall not be saved? Here is conflict unmistakable!

But our other inscription commands us to go and preach the gospel to every creature. Why preach to them, if they

are foreördained to everlasting death? "He that believeth and is baptized shall be saved." And yet has God foredetermined that none but the elect can believe! Will God trifle with his creatures thus? Will he thus urge them to believe, and assure them that, if they do believe, they shall be saved, when, at the very same time, he has "passed them by"—made no provision for them—provided them no Saviour—and unchangeably designed them for endless death? Amplification would be out of place. God teaches the truth for which we are contending, most unquestionably, when he says, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live." The blessed Saviour confirms the same when he utters that soul-soothing invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In what a contradictory and unenviable light it would present the character of God, if, after all these tender invitations and sweet assurances, it should appear they were intended only for the *few*, and that none could accept only such as God had decreed should be saved! The plan of salvation was devised, the Saviour provided, the means ordained, in view of the necessity of such a plan, such a Saviour. Whence came this necessity? From an inexorable and eternal decree of God? Did God from all eternity, unconditionally and unchangeably, decree all things in connection with the creation, fall, and redemption of man, *merely* to display his glorious grace on the one hand, and his glorious justice on the other? Were not this a grave theological question, our utter opposition to such a theory would almost provoke us to call it solemn mockery. And yet such is the inevitable logic of the Westminster Confession, despite all the explications and expositions that ever have been, or ever can be, given of it.

The difficulty on this subject is metaphysical rather than theological. The trouble is not to harmonize the Scriptures with themselves, but to harmonize them with a dogma of men. The whole question resolves itself into this: Could God create an intelligence, and so construct and endow it that it could act freely and independently of his foreördina-

tion? Upon the answer to this question the Westminster system must stand or fall. That there could be no existence without the creative fiat of God, none can question. But that God could not create an agent and so endow it that it should be essentially free to choose for itself on all moral questions, is a position that none but a hyper-Calvinist can well afford to assume. Divine decrees—as taught in the Westminster Confession—and free moral agency, cannot both be true, because they essentially contradict each other. The Bible most distinctly and unequivocally teaches free agency; then the *dogma* must go to the winds.

The Westminster Confession teaches that the whole remedial system was provided under the pressure of inexorable decrees; but the apostle says: "For after that, in the wisdom of God, the world by wisdom knew not God; it pleased God, by the foolishness of preaching, to save them that believe." The world had not yet sinned, had not yet refused to know God; but God saw the result of man's agency; and, in view of the fall and consequent misery, he was pleased to ordain the means of salvation. The sin of refusing to know God was future as to man, but perfected in the wisdom of God. From this passage it may be learned that it was according to the good pleasure of God to save, not those whom he had unconditionally decreed should be saved, but them that believe. In addition to this, we are taught that, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Now, in what sense did God foreknow those whom he predestinated to be conformed to the image of his Son? Was it in a general or unrestricted sense? Since, according to the theory, God knew all men, all are predestinated unto life, and the Universalist is right! It must, therefore, have been in some peculiar or restricted sense. It evidently means that God predestinated "to be conformed to the image of his Son" only those who, as he foreknew, would accept life, when offered to him in the gospel. This conclusion is strengthened by the words of the apostle, when he says: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprink-

ling of the blood of Jesus Christ." Let us compare this with the dogma of the Westminster divines—elect according to the eternal and immutable purpose, and the secret counsel and good pleasure of God, without any foresight of faith or good works, or any thing else in the creature. The phraseology is a little changed, but no violence is done to its teaching. The apostle says that it was according to the foreknowledge of God; the dogma says that it was according to his immutable purpose, without foreknowledge. So much for the glory of "time-honored standards!"

Now, if the foregoing conclusions are correct, we are prepared to answer the question, How were they elected? According to the determinate counsel and foreknowledge of God, he did, from all eternity, elect to salvation all true believers in Jesus Christ. This view of the doctrine of election is ridiculed, because it is insisted that, as God is the great first cause of all causes, he could do nothing, the cause for which is not in himself. It has already been seen, however, that he has blessed and cursed men, and assigned as his reason for so doing, not his decree, but their own acts. And they could in no proper sense be called their acts if they were necessitated. But it is objected, again, as has been already observed, that God could not foreknow that things would be, unless he had decreed that they should be. This appears to make God the great Agent, while all other agents can act only as he has determined they shall. Such theology is extraordinary, and its advocates do not claim that they can reconcile it with free moral agency. In fact, they say: "We are not required to reconcile the Divine decrees and human liberty."

But this, it may be observed, is not the only vulnerable point in the objectionable doctrine, nor the most serious one. Great injustice is done by it to the character of God. It is difficult to conceive how there could have been any priority in the attributes of God. To suppose such a thing, is to allow that he is not, or was not, God, but that he added attribute to attribute, until he attained the stature of deity. His wisdom, his power—in fact, all the essential attributes of his nature—must be coëternal; or, as has been shown, there was a time when he was not God, which at once amounts to atheism.

Much more difficult is it to conceive how an act of his could be anterior to his existence. A decree is not an attribute, but an act. "The decrees of God are his purpose whereby, according to the counsel of his own will, he hath foreördained to bring to pass whatsoever shall be for his own glory." How could there have been a decree or purpose, unless there had been an intelligence to have decreed or purposed? But this intelligence was not God, if it was not all-wise; and if all-wise, then it was not dependent upon a decree of its own, or upon that of any other creature for a knowledge of any and all things that could possibly come to pass. Hence the conclusion that the all-wise God could foreknow that a particular individual would accept of life, when offered in the gospel, without decreeing that such individual should accept. And as the sin of refusing to embrace Christ was known in the wisdom of God before the worlds were made, so was faith, on the part of the believer. Hence, God could, from all eternity, elect to salvation all true believers in Jesus Christ, without doing violence to the will of the creature. Can we not, therefore, boldly and confidently assert that there is a medium theology, and challenge the world to gainsay it?

BOOK NOTICES.

Commentary on Paul's Epistle to the Romans. With an Introduction on the Life, Times, Writings, and Character of Paul. By Wm. S. PLUMER, D.D., LL.D. Anson D. F. Randolph & Co., New York. 4to. Pp. 646.

Dr. Plumer is a profound and scholarly man. For years he has occupied a most prominent position in the Presbyterian Church. In simplicity and perspicuity of style he has few equals—no one can ever be in doubt as to his meaning. As might be expected, the Doctor gives the Calvinistic interpretation to the “hard points” in the Epistle to the Romans; and, in some instances, he assists Paul very materially, we think, in teaching the doctrine of unconditional Election and Reprobation! But, to the credit of the commentator be it said, he does not write in a dogmatic spirit.

Dr. Plumer is now in the autumn of life. He is one of the professors in the Theological Seminary at Columbia, South Carolina, and is, *ex confesso*, one of the most prominent ministers in the Presbyterian Church, South. The Doctor is an extensive author; and so catholic is he in his religious sentiments in the main, that the American Tract Society issues quite a number of works written by him; and, bating the objectionable feature referred to, we indorse, in strong terms, the Commentary under consideration. The Christian world owes Dr. Plumer a debt of gratitude for his plain yet masterly exposition of one of the most important portions of the sacred canon. The work should be in the library of every Christian minister; for it is certainly the best Commentary on Romans that we have ever seen.

As a specimen of the Doctor's style, we quote a paragraph:

“The author with pleasure acknowledges the goodness of God in giving to the Church many valuable expositions of his word—of Paul's writings in particular. Of these some are very costly, some are in Latin, some abound in discussions of no special interest to the masses of this generation, and some

are so voluminous that but few have time to read them. Yet in most of them are thoughts which ought to be perpetuated. The author of this work undertook it for many reasons: 1. He knew no law against it. The field was open to enter in and reap. It is open to all. No man can forbid. 2. Many judicious persons, learned and plain, having read the author's work on the Psalms, have greatly encouraged him to write on other portions of Scripture. This has been done in public print and in private letters, especially by such persons as never had given him bad counsel. 3. He hoped that many would find in it things which the press of business would not allow them to search for in large and rare works. 4. This work fell in with the author's course of studies. Paul's Epistles, in Greek, Latin, and English, have long been his delight. For years he seldom took a journey without some volume on the Epistles in his hand. For some time he has been teaching classes in some of these Epistles, and often referring to all of them, and expounding large portions of them. 5. All evangelical people put a high estimate on Paul's writings. In them they find great refreshment. Their spiritual life is not a little supported by the doctrines and encouragements found in them. The author would fain aid such in their attempts to know the mind of God as here revealed. 6. He found his heart drawn to this work. He loved the study of these Epistles of truth and love. Except when preaching the gospel to the perishing, or teaching candidates for the ministry, he never was happier than when searching to find out what the Spirit of Christ did signify when he spoke by Paul. 7. He found himself very much confined, during most of the year, to his duties as a teacher of theology, commonly with a few hours each day at his disposal, and remembered that he was accountable for the use or abuse of this precious time. He dared not waste it. He knew it was a price put into his hands to glorify God. He hoped best to do so in preparing this volume. 8. He remembered that the night cometh when no man can work, and that blessed is he who soweth beside all water-courses, and so does all the good he can. No well-intentioned publication of saving truth shall fail to meet a Divine reward."

Ad Clerum—(to the Clergy). By JOSEPH PARKER, D.D., Author of "Ecce Deus." Roberts Brothers, Boston. 12mo. Pp. 266.

This is a charming book—one of the best of the kind we ever read. It should be in the hands of every young man preparing for the ministry. The faults and foibles of preachers and pastors are probed deeply; but the instrument is so sharp, and the operator so dexterous, that one can, with some degree of pleasure, see the old, ulcerated tumors laid bare, knowing that it is for the good of the patient.

The form adopted is that of letters to a young preacher; and this obviously admits of a greater sprightliness of style and wider range of familiar illustrations than would be consistent with the grave and profound essay. Nothing in the whole range of topics interesting to the clergy—from the analysis of a passage of Scripture, to the manner of entering a pulpit—from the proper spirit and construction of a prayer, to the most effective way of giving out a hymn, or announcing the text—is omitted from consideration in this excellent little volume.

The following is a specimen of the style of the author:

"We have discussed the first two divisions named in the opening of the second letter, and now we approach the third. When I advise you to be as unlike a book as possible in the method of your delivery, you will understand that I wish to dissuade you from the unnatural and evil practice of reading your sermons in the ordinary course of your ministry. You will say that this is strong language; so it is, but it is the language of strong conviction. Having tried both methods, the method of free speech and the method of reading, I can give an opinion, founded upon experience, and I now give it as entirely favorable to free speech. The pulpit will never take its proper place, until the habit of reading sermons on ordinary occasions is entirely abandoned; it is official, pedantic, and heartless, and ought to be put down. Let me try to win *you* to the side of free speech; in other words, to the side of earnestness, reality, and power.

"I am aware that one or two objections have to be encountered at the outset, yet I fancy they are not very formidable.

For instance, it has been contended that the very presence of a manuscript is itself an evidence that careful preparation has been made: the manuscript could not have been written without labor, and therefore, as a minister spreads it boldly out before the eyes of the whole congregation, he mutely announces himself as a painstaking servant of the Church. Be it so. I wish this fact to be stated with all due effect, because I will not yield to any man in hearty appreciation of hard work. You will altogether misconceive my meaning if you infer that, in condemning the reading of sermons, I also condemn the writing of them. On the contrary, I insist upon the most critical and zealous preparation for the pulpit; I would have the minister live *in* his work, and *for* his work, and toil as in the presence of Jesus Christ, under the unquenchable inspiration of Divine love, and in the happy assurance of complete success. A terrible malediction awaits the indolent minister! Let me pray you, then, to acquit me of the suspicion of self-indulgence in recommending you to preach the gospel rather than to read it, for I dare not incur the responsibility even of appearing to tempt you to waste one hour of the life which is too short for the accomplishment of all its holy work. If you will follow my advice, I think you will not complain of having nothing to do. Do you wish to know the method of preparation which I recommend, in view of free delivery in the pulpit? You shall have it in full. Take as your text a paragraph from the apostolic writings. Read it carefully in the original language; trace the various meanings which may be attached to its principal words in other parts of the New Testament; having satisfied yourself as to the grammar and meaning of the passage, commit your decision to writing, and then take the opinion of two or three of the most critical expositors, and see how far your judgment accords with theirs. Having thus secured a firm standing-place (which is often quite unattainable without rigid criticism), you may write in regular order the principal thoughts which the passage suggests to your mind, and this memorandum will be the skeleton of your discourse; now proceed to elaboration, writing upon wide lines so as to leave room for erasure and interlining. Having completed a full draft of all your divisions,

begin at the beginning, and strike out all the long words and the superfine expressions; let them go, without murmuring! Particularly strike out all such words as 'methinks I see,' 'cherubim and seraphim,' 'the glinting stars,' 'the stellar heavens,' 'the circumambient air,' 'the rustling wings,' 'the pearly gates,' 'the glistening dew,' 'the meandering rills,' and 'the crystal battlements of heaven.' I know how pretty they look to the young eye, and how sweetly they sound in the young ear; but let them go without a sigh. If you have spoken of God as the Deity, put your pen through the word 'Deity,' and write 'God' in its stead; if you are tempted to tell your hearers that Jonah spent a portion of his life under the care of a 'submarine custodian,' don't hesitate to say plainly that it was only a whale; if you should so far forget yourself as to write the word 'pandemonium,' put it out and write the monosyllable *hell* over its ruins; and, if in a moment of delirium, you should write 'my beloved, come with me on the pinions of imagination,' pause and consider soberly whether you had not on the whole better remain where you are."

Presbyterian Reunion: A Memorial Volume, 1837-1871. De Witt C. Lent & Co., New York. 8vo. Pp. 568.

The book before us is one of the most interesting that we have read for years. It is gotten up in the very best style, and is an honor to the Re-united Presbyterian Church.

For more than a quarter of a century the Old and the New School Churches maintained separate organizations. During a considerable portion of that time the contest between them was fierce, not to say bitter; and, ten years ago, had one predicted the union of two denominations which then denounced each other so severely, he would have been laughed to scorn.

The two Churches acted wisely, we think, in agreeing that each should select a "representative man," who should present a concise history of his denomination during the separation, together with a brief synopsis of the causes for the separation. The Old School Church chose Rev. Samuel Miller, D.D., of Princeton College, New Jersey; and the New School, Rev. Jonathan F. Stearns, D.D., of Auburn Seminary, New York. With great ability each has performed the work assigned him.

A paragraph on the first page of the Preface explains the design of the work; and, for the information of our readers, we give it:

"The Presbyterian Church in the United States of America has reached an epoch in its history that demands some permanent and adequate record. A portion of that record, not inappropriate or unwelcome, it is hoped, will be found in these pages. This volume may be considered as a platform upon which brethren of both the former branches of the Church stand to speak to us of its life and progress for the past thirty years. Each enjoys full liberty to express his own views in the most free and familiar manner. Upon questions hitherto mooted, their language cannot be expected to please all readers, nor, looking from different points of view, will it be strange if there may seem to be some opposition in their statements. The future Church will, however, be better served if the eye-witnesses of scenes that were full of interest and events that will shape its destiny in other generations, furnish it with their most candid and sincere impressions. The army correspondents, writing to the public, each from a different *corps*, relate incidents that may at first seem inconsistent, but which, when combined, serve to furnish the full story of a campaign."

We feel as if we cannot too highly commend this Memorial Volume. Every one who bears the name Presbyterian would do well to read the book.

Undesigned Coincidences in the Writings of the Old and New Testament: An Argument of their Veracity. With an Appendix. By Rev. J. J. BLUNT, D.D., Professor of Divinity, Cambridge. Robert Carter & Brothers, New York. 8vo. Pp. 260.

This volume is a republication, with corrections and large additions, of several brief works which the author published a few years ago separately. The works were: "The Veracity of the Historical Scriptures of the Old Testament," "The Veracity of the Book of Moses," etc. They were the substance of Discourses delivered in the University. We commend this book to the ministry, and, indeed, to all intelligent Christians. The argument is an extension of that of the *Horæ Paulinæ*, by Dr. Paley. We would be glad to see this

excellent work introduced as a text-book in the Theological Seminaries of the country.

History of the Sandwich Islands Missions. By RUFUS ANDERSON, D.D., LL.D., Congregational Publishing Society, Boston. 12mo. Pp. 408.

For a great many years Dr. Anderson was Secretary of the Board under whose auspices the Sandwich Islands Missions were established. No man, therefore, was so well qualified to write the book under consideration. We cannot, in a brief notice, do justice to this work. With the general outlines of the history of the Missions planted in the Pacific Ocean by the American Board, some fifty years ago, we thought we were somewhat familiar; but, after reading Dr. Anderson's book, we were prepared to confess that we knew nothing scarcely of the mighty work which had been wrought among the inhabitants of those islands. One-half a century ago the people who now sit at the feet of Jesus, "clothed, and in their right minds," were most degraded heathens, having no houses, no schools, no civilization—nothing, in fact, that could make life desirable. To-day they are a devoted, happy people; and they are contributing more, in proportion to their ability, for the support of Christianity than any of the old, well-established Protestant nations!

To any who have doubts as to the efficacy of the religion of Jesus Christ, we commend the history of the Sandwich Islands Mission. Dr. Anderson is a fine writer; but, even if he were not, the *facts* simply which he narrates would be intensely interesting to every Christian heart. As we perused the book, and beheld, so to speak, the mighty contests between truth and error—between the religion of the Bible and that of Belial—at once we appreciated more than ever before the declaration of Moses: "Their rock is not as our rock, our enemies themselves being judges."

Roman Imperialism, and other Lectures and Essays. By J. R. SEELEY, M.A., Professor of Modern History in the University of Cambridge. Roberts Brothers, Boston. 12mo. Pp. 338.

Professor Seeley is the author of "Ecce Homo," a book

which, for a time, produced an unusual sensation in the literary and theological world. The volume before us is made up of a series of lectures which were delivered at the Royal Institution. The first lecture is devoted to the claims of Julius Caesar; and in it the author discusses, with some ability, "Whether Caesar was a benefactor or a scourge of his kind." The second considers the cause of the fall of the empire; and the third treats of the later empire. The others are somewhat miscellaneous in their character. The book is a readable one, but there are thousands of others which are superior to it. The truth is, we are a little slow to believe that the author of "Ecce Homo" could write a book which would be unexceptionable to the truly orthodox Christian.

Heroes of Hebrew History. By SAMUEL WILBERFORCE, D.D., Lord Bishop of Winchester. Robert Carter & Brothers, New York. 8vo. Pp. 368.

This is an excellent book. It should be in the library of every Christian. No one can read it without having a higher appreciation of the Bible, and of those "mighty men" who sealed its truth with their blood. Send for it, read it, and meditate upon the great lessons which it teaches.

Old Song and New. By MARGARET J. PRESTON. J. B. Lippincott & Co., Philadelphia. 8vo. Pp. 350.

To those who have a taste for poetry, this is a most readable book. The versification is correct and musical. The chords she strikes are few, but the subjects of her songs are sufficiently varied to prevent monotony. Some of her pieces are exquisite and touching.

Astronomical and Commercial Discourses. By THOS. CHALMERS, D.D., LL.D. Robert Carter & Brothers, New York. 8vo. Pp. 377.

There is an imposing splendor in the science of Astronomy. Every orb that shines in the firmament, like the star of Bethlehem, directs the honest inquirer to the Great Creator. Of Dr. Chalmers's ability as a minister and as a writer we need not speak; for his "praise is in all the churches." Though dead, he yet speaks through the printed page, and will continue to do so as long as there are appreciative Christian hearts.

[Other Book Notices crowded out.]

